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T. C. HODSON.

Published by Authority.

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* (Taken from the list given by Dr. Grierson, Linguistic Survey of India, Vol. III, p. 61.)

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THĀDO LANGUAGE.

INTRODUCTION.

THE Thādo language is spoken by the people whom we cal Kukis, but who call themselves the descendants of Thādo They number between twenty and thirty thousand, and are found in all parts of the Manipur State and beyond it on the north-east, whither numbers have of late years migrated, as well as in outlying portions of the Nāga Hills, the North Cachar Hills, and Cachar.

The language belongs to the Tibeto-Burman group, and has been assigned by Dr. Grierson (from whom I have received very valuable help and advice) to the new Kuki division of that group. It has, therefore, affinities with languages so far apart as Gāro and Kachin. It is connected, though not directly, with Mēthē, the language of the Manipuris. I do not know whether the development of these languages has proceeded on divergent lines, but it is certain that, while a large and an increasing number of Kukis understand Manipuri, a very fair proportion, especially those who by reason of their seclusion in the more distant hills of the State have not been brought into close contact with Manipuris, do not understand it. I mention this because Lieutenant Stewart declares that most of them understand Manipuri.

The language possesses no written character, and, owing to the fact that the advance into the hills of the authority of the British Government has removed the dread of external enemies, which has in the past produced homogeneous communities of a fair size, a centrifugal tendency is now manifest which is sure to react on the stability of the language. Lieutenant Stewart in his Notes on Northern Cachar, published in 1855,* has preserved a fragment of an old song which at that time was intelligible to the people.

These songs have now ceased to possess a definite meaning, though tradition preserves a general idea of their contents. The extract is, unfortunately, not long enough to enable us to draw any very satisfactory conclusions as to the nature of the changes to which the language has in that interval of time been subjected. Nevertheless, from the extract as well as from his grammatical notes, it is abundantly clear that the language is becoming less nasal.

* Journal of the Asiatic Society of Bengal, Volume XXIV, 1855, pp. 582 ff.

The language is in such a fluid state that it has been far from easy to formulate precise grammatical rules. Indeed, all I can claim to have done is to indicate tendencies and prevailing fashions, and I trust that this fact may be borne in mind, even when my enunciation of a grammatical rule seems most emphatic.

There are but few foreign words in current use, and those are probably of recent acquisition, dating from the occupation of Manipur by the British Government in 1891. Such words are—'khājona' (revenue), 'comison' (commission), 'bichar' (trial), etc.

THĀDO LANGUAGE.

ALPHABET.

The following Alphabet has been prepared on the lines of the system of transliteration suggested by Sir Charles Lyall :—

a, when not marked always short, as in company, never sharp, as in pan, or misused for *e*, as in mate.

ā, long, as *ah* father, not as in ball. If the sound of *a* in pan is required, it might be represented by *å*.

a, longer still, as *a* in ball.

b, as in English.

ch, as *ch* in church.

e, unmarked, has the sound of *e* in then, met, bed.

ē, should be used for the sound *ey* in they or *ai* in aim.

ph is the nearest combination which can be taken to represent the sound of an *f* in English, but the *ph* in Thādo consists of a distinct *p* and a distinct *h*, although the aspirates are weak in Thādo.

g hard, as *g* in gun.

h, as in English.

i short, as *i* in in.

ī marked, as *i* in machine.

k, as in English.

l, as in English. There is an aspirated *l* which is written *hl*, see note on consonants, page 3.

m, as in English.

n, as in English.

ng, compound sound, which possesses both the *n* and the *g* sounds as in the word bringing, not as in younger.

o unmarked, as *o* in pot.

ō long and marked, as *o* in bone.

p, as in English.

r, as *r* in Hindustani.

s, as *s* in this.

t, often a semi-aspirated sound, *t* plus a light *h*, especially when used as an initial; otherwise as the English *t*.

u, as *u* in bull.

ū, marked, as *oo* in English.

v, as in English.

w, as in English.

y, as in English.

The following diphthong sounds are employed by the Thâdos :—

ao broad sound.

ai compound of *ae* and pronounced like *i* in high.

ui pronounced like *ee* in between.

oi pronounced like *oy* in boy.

ou not quite so broad as *ao*.

VOWEL MODIFICATIONS.

The difficulties in dealing with the important question of vowel modification may be greatly reduced if the following facts are carefully brought out :—

(1) That a long vowel is liable to be shortened when a suffix is added to it, especially if the vowel in the suffixed syllable be long.

(2) That there is a strong tendency to modify the vowel in the prefix, especially the pronominal prefixes *ka* (my, or our), *na* (thy, or your), *a* (his, her, or their), and to assimilate it to the vowel in the theme or root syllable of the combination.

(3) That the hiatus between concurrent vowels may be bridged either by contraction or by the use of an euphonic consonant.

(4) That the silence or elision of a final consonant tend to the lengthening of the vowel, and in consequence of this in monosyllables with an open vowel, that vowel is nearly always long.

In the course of the conjugation of a verb the vowel changes are often numerous, as, for instance, the verb *dē* to love, or like, has the form *dui* in the past tense as well as the more regular form *dē*, as *ka-dui-tā-ve* and *ka-dē-tā-ve*. *U* and *i* are sometimes interchanged in the future, as *bol-i-nte* and *bol-ū-nte*, and in this case they are introduced for the sake of euphony, though *i* is more often used for this construction than *u*.

In certain tenses and forms of the verb *chē*, to go, the *ē*- becomes *i*, as *na-chē-m?* are you going ? and *na-chim* ; but we also have *na-chē-ham*. *U* and *o* are interchangeable in the negative suffix, though it is probable that their use is conditioned by the rule of vowel assimilation above mentioned.

A, *i*, and *ū* are employed as euphonic vowels, especially in the verb, where, as will be shown in the proper section, the formation of the future tense especially demands the insertion of an euphonic vowel when the root of the verb ends in a consonant :

as, *ka-ga-del-ū-ve*, we are in the habit of pursuing, the verbal root is *del*, to follow or pursue, *ve* is the suffix of iteration or habit, and *ka* is the pronominal affix of the first person, and *ga* is otiose or a reduplication.

or, *a-chou-ū-tai*, they have moved away. In this example the root is *chou*, to move, *a* is the pronominal prefix of the third person and *tai* is the sign of the past tense, the tense of completed action ; *ū* is inserted for the sake of euphony or a possible explanation is that *ū* is a contraction for '*you*' which conveys the sense of fully-perfected action.

or, *ūm-a-ham*, is there. The verbal root is *ūm*, to be, *ham* is the usual interrogative suffix, and the *a* is euphonic ;

or, *bol-i-nte*, will do : *bol* is the root and *nte* is the sign of the future tense, and *i* (*u* being equally available) is euphonic.

From the insertion of an euphonic vowel in the word *ka-koi-'ū-ve*,' we are in the habit of placing, it may be inferred that the combination *oi* is regarded as terminated by a letter *y*, having a consonantal value rather than the force of a vowel, on the ground that if *oi* were regarded as a vowel sound, no euphonic vowel would have been necessary, while the final consonant necessitates this addition.

A large number of words in Thādo end in an open vowel, so that it seems that the majority of words end in a long vowel, but the real value of the vowel can often be determined by the value which it has in combination.

CONSONANTAL CHANGES.

A final consonant, whether it terminates a whole word or only a syllable in a polysyllabic word, is often elided in Thādo, as *mū* for *muk*, to see, *chō* for *chok*, to buy, *sou* for *souk*, slave, *phē* and *phek*, and *ding* for *di*, future gerund, *khat-na* and *kha-na*, *yū* and *yut*, to fall of rain, *chā* and *chat*, to be afraid, *chep*, to suck, and *chē*.

We must conclude that the root *chep*, to suck, loses its final consonant because in the form *na chē-vem* ? do you suck ? the syllable *ve* is the sign of the customary present, *q.v.*

The word is used as follows :

thibu na-chē vem?
pipe you suck ?
do you smoke ?
kolchu na-chē-vem ?
sugarcane you suck ?
do you eat sugarcane ?

g initial is properly hard, but in some words it is considerably softened, for we have *wūp* (Stewart) and *gūp*.

For the sake of euphony, a hiatus between concurrent vowels is bridged by the insertion of a consonant, as *kei-y-in* for *kei in-mine* and *hī-y-am* for *hī-am*.

In the past tense the insertion of the euphonic letter *v* is very common, as *ka-choi-tā-ve* for *ka-choi-tā-e*. In the future tenses of verbs which terminate in an open vowel, the syllable *vi* is inserted for the sake of euphony. This syllable is probably distinct from the syllable *ve* of the habitual present.

The sound which has been variously written as *lha, thla, kla* seems to me to be better represented by the combination *hla*, as the consonant is undoubtedly preceded by an aspirate, although but faintly sounded.*

s sometimes appears as *sh*, as in the word *shū-mil*, to forget, in which *shū* is the causative prefix *sū*.

l, n, r, are sometimes confused, especially by those who are familiar with Manipuri, where this practice is common.

In words such as *chē-thang*, go, *man-tang*, seize, there are reasons for holding that the initial consonant of the tense suffix is aspirated or unaspirated to harmonise with the consonant initial of the root of the verb. There are also similar changes in the prefixes, such as *ki*, which indicates mutuality, as is evidenced by the form given by Dr. Grierson *a-gi-gōm-tai*, they joined themselves together, where the original root *kōm* has been softened to *gōm* and the initial consonant of the mutual prefix also softened in harmony.

Words which begin with an *ā*, such as *ā-tat*, duck, *ā-tui*, egg, *ā-cha*, bird, if the speaker be at all slipshod or indistinct, have a faint sound of *w*.

We also find interchanges going on between other consonants, one sept of the tribe preferring one consonant, while others adhere to another, as is shown by the word *hōm* or *hop*, to divide.

* In Tibetan the "h" precedes the consonant, see Jäschke Practical Grammar (1865) page 5.
Introduction to Tibetan-English Dictionary, 1902, by Sarat Chandra Das, page xxii

In the future tenses *d* and *t* are sometimes apparently interchangeable, but this is probably due to the harmonising of the consonants in accordance with the rules set forth above.

It is probable that the nasal termination *ng* has in many cases been dropped, compare *lū*, head, and *lūng*. There is certainly a tendency to denasalise the language.

Many words seem to have a slight aspiration, especially attached to the initial consonant, but it is so slight that in many cases the simple unaspirated consonant is written.

Thus we find *ghō* and *gō*, to endeavour, as well as a form in *hō*,* *khal*, and *kal*, to climb, and in this connection we may refer to the very numerous class of words which show tokens of a similarity to words having the same meaning in Manipuri, but aspirated in the one language and unaspirated in the other, and *vice versâ* *thei* Thādo and *hei* Manipuri, *thūng* Manipuri and *hūng* Thādo. Compare also *mū* Thādo and *ū* Manipuri. The inference which may be drawn from this is that the aspiration is very slight and liable to disappear. For the sake of euphony, *l* is sometimes inserted, as *na-het-lem*, the *t* in this word being faint.

After *ng*, *t* becomes *d*, as *aying-dā-le* for *aying-tā-le*.

The following consonants are used as final— *d* (rare and easily converted to *t*) *k*, *l*, *m*, *n*, *ng*, *p*, *r*, (a weak sound possibly a relic of a 'high' tone, cf. *la* and *lah* in Khasi) *t*, *v* (rare, possibly due to the use of the interative suffix).

TONES AND STRESS.

In regard to the matter of tones and stress, the principal stress is laid on the syllable containing the theme or root, as in the sentence, *na-yī-nū a-hoi-tā (v) em? A-hoi-tai. Kadē.* Your wife she pretty is? (Is your wife pretty?) She pretty is I love (She is pretty, I love her). The stress in the first word is laid on the syllable *yī*, in the second word on the syllable *hoi*, in the third word on the syllable *hoi*, in the fourth word on the syllable *dē*, the emphasised syllable being in each case that which is operative, conveying the theme or root of the word. Other than this, there is no system of tonal modification, and the only emphasis is that which the natural exigencies of conversation demand, and it may therefore be called natural emphasis.

By the reduplication of syllables a very varied and emphatic effect is obtained, especially in the verb, and this method of amplifying the slender store of linguistic material possessed by the language is worthy of note. The subject of the emphasising and modifying the meaning of the verb by means of suffixes, prefixes, and reduplication is referred to in some detail in the section relating to the verb, pages 25-28.

* *g* initial, as stated above, is often weakened.

NOTE ON THE PARTS OF SPEECH.

For the sake of convenience, I have adhered throughout to the familiar classification of the parts of speech into nouns, adjectives, etc., but I realise that in these Tibeto-Burman languages the differentiation of the parts of speech is not as sharply brought out as in an Aryan language. I find that the Thādo verb is, with one or two exceptions which are susceptible of reasonable explanations, invariably provided with the pronominal prefix by means of which the person of the subject is indicated sufficiently clearly. In this respect it resembles the nouns. It may well be the case that the so-called verb is in reality a sort of noun and that the true meaning of the sentence *kēin nang tō ka mū-i* is 'by me as regards you my seeing is,' or 'I see you.' In archaic Latin a parallel construction occurs, as in the sentence *quid tibi hanc tactio est* ? why do you touch this ? So, again, it will be noticed that with all adjectives the prefix *a* is employed. No doubt it is quite possible to regard this prefix as otiose, but it may very possibly be identical with the pronominal prefix of the third person, on which hypothesis the accurate sense of the sentence *ka pā a phā i* would be 'my father his goodness is' or 'my father is good.' At first sight this explanation may appear inconsistent with the statement that the speakers of this language have not reached the stage of thought where the formation of abstract conceptions is possible, and, adhering, as I do, to that statement of the condition of their mental development, I would reconcile the two statements by the fact that, in denying that abstractions are not within their mental grasp, it is not denied that a man who sees a number of black objects has an idea of blackness as common to them all, but the criticism rather refers to the sort of higher abstraction which involves an element of consciousness as opposed to the subconscious operation of the mind in apprehending the common idea of blackness in a number of black objects.

PARTS OF SPEECH.

THE ARTICLES.

The indefinite article is the numeral *khat*, one, and is only employed when the fact of singularity is to be specially emphasised.

There are no definite articles, but the demonstrative pronouns *hiche.....hī*, this, and *hūche..... hō hō*, that, are used in their place, as—

Hiche nūmē hī a hoi-i,
This woman pretty is.

NOUNS.

Nouns are the names of persons or material objects. The people have not yet reached the stage of thought when the formation of abstract ideas is possible, and for that reason there are no nouns conveying abstract conceptions. The limited nature of the vocabulary as well as the absence of any generic or class terms, are to be attributed to this fact and to the low level of their civilisation. In this language we meet a large number of what appear to us to be homonyms, each of which possesses a distinguishing difference, which is of the greatest importance as due to the habit of regarding individual characteristics to the exclusion of the general resemblances of an ordered type.

Nouns relate to animate or inanimate objects. The latter class for grammatical purposes are regarded as sexless, and the affixes conveying the distinction of sex are only employed with the former, which are again classified as human or as animals. Thus we have only to do with natural sex.

The simplest method of expressing sex distinction in the case of human beings is by the use of the words *pasal*, man or male, and *nūmē*, woman or female, after the noun, as—

Na-chā pasal ham, numē ham?
Your child male is female is?
Is your child a boy or a girl?

We have also by derivation from the above method *chā-pa* son, *chā-nū*, daughter, *tū-pā*, grandson, *tū-nū*, granddaughter *yī-pā*, husband, *yī-nū*, wife, where the common roots *cha*, child, *tū*, grandchild, *yī*, spouse, are distinguished by the use of the affixes denoting sex which are themselves nouns in origin, capable of separate employment. Indeed, the words *chā*, child, *tū*, grandchild, *yī*, spouse, are themselves used without any distinguishing prefixes when their natural gender is evident from the circumstances of the conversation, as, when talking to a woman it would be unnecessary to use the suffix *pā* in asking such a question as—

Na-yī a-in-ā ūm-em?
Your spouse his house in is?
Is your husband at home?

In the case of such words as *mao*, woman, *pāgōng*, widower, *mētai*, widow, *hlāngval*, *tangvāl*, bachelor, *nūngā*, girl, no distinguishing suffix is necessary, because the sex is there natural and expressed by the meaning of the word.

Such words as *tasipu*, old man, *tasipī*, old woman, *sū-pī*, daughter, *nī*, mother-in-law or aunt, are not regular and may be noted.

In the case of animals, distinction of sex is expressed by the use of the affixes *chal*, male, *pī*, female, and *alācha*, which is used of the female of animals which have never had any young, as—

Hui chal, dog, *hui pī*, bitch, *hui alācha*, young bitch.*

The female form *pī* resembles but must be distinguished from the magnitive suffix *pī* which is used in contrast to the diminutive form *chā* with objects of great size, as *shai-pī*, elephant, *hūm-pī*, tiger, *wōm-pī*, bear. *Chā* again must be distinguished from *shā*, an animal, which in all probability forms the initial component of such words as *shaghi*, deer, *shakor*, horse (compare the Manipuri *shāmū*, elephant, =*shā a-mū*, black animal). *Chā*† is a true diminutive, and its use is not confined to animals, as is evidenced by the word *chem-chā*, little dao, from *chem dao*, meaning knife. Further, it is used to give additional force to the word *nēo*, small, as in the sentence—

Hiche khū a-lēn-e adang nēo chā, chā.
This village large is, others small, small, small.
This is a big village, while the rest are tiny.

Chang denotes anything round, and modifies the noun in a slight degree: *lū* head, *lūchang*, head, *khī*, necklace, *khi-chang*, bead, *mei* fire, *mei, chang*, bullet.

While dealing with the question of nouns it may be as well to anticipate a matter which perhaps might equally well be treated of in the section discussing personal pronouns and to emphasise at once the fact that nouns denoting parts of the body and relationship are always preceded by a possessive affix derived from the personal pronoun. Dr. Grierson says,‡ "A father in the abstract who is not the father of any individual person is an idea which requires a certain amount of reflection; and such words are accordingly never used alone in the Kuki-Chin languages, but are always preceded by a

‡ Vol. 3, L. S. I., p. 16-17.

* Stewart, J. A. B. S., xxv, 1856, p. 180, makes the statement that "some of the ruder Kookies, however, retain a more primitive mode of distinguishing the sex, and subjoin *jung*, penis, and *shoo*, vulva, instead, thus, *kel*, goat—

kel-jung, a he-goat

kel-shoo, a she-goat."

† Compare the use of *machā* in Manipuri, *kāng thōl*, bed, *kāng thōl machā*, a crib, a phrase which corresponds to our nursery talk—a baby bed—a little bed.

possessive pronoun. A father cannot be imagined except as somebody's father, and a hand cannot be thought of except as belonging to someone. Thus, *kapā*, my father, *nanū*, thy mother, *akhūt*, his hand. *Pā*, *nū*, *khūt*, are never used by themselves. The possessive is, of course, unnecessary when the noun is defined by means of a genitive, but even in such cases we find that the tendency towards specialisation has caused a possessive pronoun to be added to the governing noun."

NUMBER.

There are two numbers, singular and plural. The singular is the simple noun, while the plural is denoted by the addition of *hō* or *tē*; *tampi*, many, *ngē*, many,—the two former are generally, if not exclusively, used with nouns of living objects. As in Manipuri, in common speech plurality must often be inferred from the general context, so that the forms above mentioned are only used when it is necessary to emphasise the fact of plurality. If the fact of 'singularity' is to be emphasised, the word *khat*, one, is used, and this, as stated above, forms the only indefinite article in the language.

CASES.

The Nominative Case or Case of the Subject.

The general rule is that there is no affix for the nominative case, but in many cases, especially where the verb is in the past positive tense, the suffix commonly regarded as the suffix of agency which has the same extended range of employment as the corresponding forms in other dialects of the Tibeto-Burman group, as *na* in Manipuri is affixed to the simple noun. '*In*,' the suffix in question, is used, as will be seen later, in a variety of meanings. An explanation of the matter which at first suggested itself to me was that, obscured by the irregular and incomplete development of the verb, there was attached to the past tenses a faint idea of the 'passive voice,' and that to this was due the use of the grammatical suffix denoting agency. In some cases euphonistic nasalisation will satisfactorily account for this phenomenon. Furthermore, the "parts of speech" are not as rigorously differentiated in this as in an Aryan language.

The Accusative Case, or Case of the Direct Object.

The order of the words being, as we shall see, practically fixed, the relation to the verb, which in other languages is denoted by some case modification or affix, is in Thādo decisively determined by position in the sentence. Should it be necessary to lay

special stress on the relation, the purpose is effected by the employment of the suffix '*tō*' which might in time acquire the peculiar functions of a true 'accusative' suffix.

The Dative Case, or Case of the Indirect Object.

The suffix *kom-ā*, which may be derived from the adverb *kom*, near, is used to convey all signification of the indirect object, the object or person indirectly affected by the action described by the verb. Dr. Grierson gives *hengā* and *heng* as suffixes of the indirect object case, but they are not in common use among the people speaking the Thādo language, and may be regarded as nasalised forms of the affix *hin*, which is used in combination with verbs, such as *chao*, to bring, and means 'hither.' Since *kom* means 'near' and *hengā* means 'hither,' the true affix of the case of the indirect object would thus seem to be the simple vowel *ā*. This view is confirmed by the fact that the affix *ā* is used with the adverbs of place, such as *hoi-ā*, where, whither, or whence, a use which affords an exact parallel to the dative use of *a* with the forms *kom* and *heng* in such sentences as—

Amā kēn-gom-ā ka-khi ēlāpitai.
He me from my necklace he snatched has.
He has snatched my necklace from me.

Nang hoi-ā na-chim ?
You whither you going are ?
Where are you going to ?

Kē nang-(k)gom-ā lūpā khat ka pē-nge.
I you near to rupee one I give will.
I will give you a rupee.

There are thus reasons for attributing a locative function to the affix *ā* as well as its dative or indirect object power. We find it with the verb *ka-bol-ā*, my doing in, *a-wui-n-ā*, the burial place, *i-bol-ā*, what doing in. Compare also *tū-kūm-ā*, this season in. Stewart also gives a form in *khu* as the dative termination. This I have never met.

The Genitive or Possessive Case.

The proper method of expressing possession is by the use of the pronominal prefixes *ka*, *na*, *a*, my or our, thy or your, his, her, their, or by possessive pronouns such as *kē-mā*, my, *nang-u-bā*, thy, *nāhō-va*, your. The fact of possession may be emphasised, if desired, by the use of the personal pronoun in addition, as—

Ka-shāl-lū, my granaries.
Kēn ka-shāl-lū, my very own granaries.

Dr. Grierson states that the genitive is indicated by putting the governed before the governing noun, as *ka-pā sōuk*, my father's slaves, but this I regard as a case where the right reading should be *ka-pā a-sōuk*, my father his slaves. In course of time these possessive prefixes become redundant and are omitted in casual speech, with the result that the 'genitive' or possessive relation appears to be effected by the juxtaposition of the governed and the governing noun. Such a combination as *kapā a-sōuk* is decidedly *cacophonious*. The language exhibits compounds such as *mē-lō*, gunpowder [*mē*, fire, *lō*, medicine (*cf.* Manipuri *nongmē hidak*) gunpowder], *pōn-in*, tent (*pōn*, cloth, *in*, house), but the idea conveyed by the juxtaposition of the two nouns is certainly not that of possession. The method of forming compounds by simple juxtaposition, and thus adding to the vocabulary of the language, is found in other languages.

The Agent or Instrumental Case.

Reference has been made to the manner in which the suffix *in* is used with nouns occupying the position and to all intents and purposes discharging the functions of the subject in a sentence, and it may be advantageous to ascertain its true meaning by comparison of its various functions when used with the several parts of speech, due regard being had to the fact that the parts of speech are not as rigorously differentiated as they are in an Aryan language.

It is used with nouns, pronouns, adjectives, and verbs. When used with a noun or pronoun, assuming that it is not merely an euphonic nasalisation, devoid of any influence on the noun, it seems to possess an agent or instrumental force. Again, when used with an adjective, it converts that adjective into an adverb. Again, it is the suffix by means of which the participles of the verb are formed and in combination with the past participle it has in many cases the effect of imparting a sense of causality to the participle. Mention may be here made of the fact that the future tenses are formed by simple nasalisation or the addition of the nasal sound *n* with an adhering consonant.

The suffix *in* may, therefore, be regarded as the suffix of agency or instrumentality, though it is to be borne in mind that, especially in the case of nouns or pronouns ending in an open vowel, it may be added only as an euphonic nasalisation, without necessarily connoting the ideas of agency or of instrumentality. The same difficulty presents itself in Manipuri with the suffix *na*

which exactly corresponds to *in*. In the case of Lushai (Dulien)* the corresponding form is designated the 'nominative suffix.' The truth is that confusion arises from the application to these Tibeto-Burman languages of a grammatical terminology which is based on the structure of Aryan languages.†

Tasipi-n mengchā tui sungā a shōn-hlūt-tai.
Old woman by cat water in she press enter has.
The old woman has dipped the cat in the water.

Kē-hōn in thing-in ka-sā-we.
We house wood by we build.
We build our houses with wood.

Amā thing chem-in a sāt-tai.
He tree axe by he cut has.
He felled the tree with his axe.

It is apparently not used when the demonstrative suffixes *hi* and *hu* are used, nor when the noun terminates in a diphthong. When a numeral is used, it is suffixed to the numeral and not to the noun, as—

Pasal nin thing kūng a kūp tai.
Men two (by) wood hollow (box) they overturn have.
The two men have upset the box.

The form *nin* used below is worthy of note :—

Mēlē khat nin nang mēlē pao a ki-tem-chū-shā-nte.
Manipuri one by you Manipuri speech he mutually know seize make will.
A Manipuri will teach you Manipur language.

Haosālēn-in hūmpī hā a-khet-tai.
Chief great-by-tiger tooth bitten have.
The chiefs have taken the oath on the tiger's tooth.

In this sentence *Hao-sā-lēn* is treated as a single word.

ADJECTIVES.

Adjectives describe the qualities of nouns and exhibit modifications of a simple nature similar to those of the elementary parts of the verb, and are also modified by the insertion of negative suffixes which for the direct form are *lō* and *hi*, the

* Savidge and Lorrain's Grammar, *q.v.*
See also page 30, remarks on 'passive' voice.

former apparently being preferably used when the adjective is used as an epithet, and the latter when the adjective is used predicatively, though *lō* is sometimes employed—

Chem ahem-lō-purōtāvin matū amtapoi.
Axe sharp not, take away, use is not.
Take the blunt axe away, it is no use.

Mi pha lō na-hi.*
Man good not you are.
You are a scamp (a bad man).

Tui dūng-akan-hi-tai.
River dry not is.
The river is not dry.

Adjectives follow the nouns they qualify.

As noted by Dr. Grierson, adjectives are usually preceded by the prefix *a*, which exerts no modificatory effect on the meaning of the word; but see page 5.

It is obvious that adjectives may be regarded as descriptive of the objective qualities of nouns, while verbs deal with the qualities of nouns as active and subjective towards other nouns.

Hence adjectives have certain modifications resembling these of the verb.

The simple forms of the adjective are—

a-hoi-i	pretty is.
a-hoi-tai	pretty was, more emphatic.
a-hoi-em ?	is pretty, interrogative positive.
a-hoi-hi-em	is not pretty, interrogative negative.
a-hoi-lō	is not pretty, direct negative epithet.
phā-nte	will be good.
aphā-tai	is good.

Comparison is effected in two ways :—

(1) By the use of the particle *sanga* or *sangin*, as—

Hiche khū sangā ka-khū a-lēn-e.
This village than my village it big is.
My village is bigger than this.

(2) By the use of adversative sentences, as—

Hiche khū a-nē, ka-khū a-lēn-e.
This village it small, my village it big is.
My village is bigger than this.

* The vowel *a* is long in the simple form, but is shortened by the addition of the negative affix,—see remarks on vowels, *supra*, page 2.

The degree of superlative comparison is effected by the use in either of the two ways above described of some word or phrase which has the meaning of all—

(1) *Khū abōn sangā ka-khū a-lēn-e.*
Villages all than my village it big is.
My village is the biggest of all.

(2) *Ka-khū a-lēn-e, khu adang nēochā chā*
My village it big is, villages other small, small, small,
My village is far the biggest of all.

An absolute superlative is obtained by the use of the suffix *bēshē*, which means 'exceedingly' as—

A-sang-bēshē. It is exceedingly high, it is too high.

It has been suggested to me that *bēshē* is derived from the Hindustani *bēshi*, but against this must be set the fact that we find, rarely it is true, both *bē* and *shē* attached separately as suffixes to adjectival roots: *pōn a thābē*, a new cloth, *phē laleng-shē*, a clean mat. The use of these suffixes is extremely rare, while the employment of *bēshē* to denote an absolute superlative is general, even among Kukis on the north-east of Manipur, who have had no intercourse within the memory of living man with Hindustani-speaking people. It must be remembered that Manipuri is the means of communication with these people, while Assamese is employed, I believe, among Naga tribes on the north, with whom they have been in little or no contact.

The addition of the particles *pī* of magnitude, and *chā*, diminutive, give emphasis.* They are often employed in adversative sentences.

Stewart states† that "adjectives admit of comparison by subjoining *dē* for the comparative and *pen* for the superlative degree, as—

a sā	hot,
a sādē	hotter,
a sā pen	hottest,

and adds, "this method of comparison is frequently rejected." I cannot say that I have ever come across an instance of its use.

* Note the following use of the magnitive and diminutive suffixes with adjectives—

a-gam la-pī	it is a very long way off.
a-nai chā	it is quite or very near.
a-lēn pī	big, or quite large.
a-nēo chā	small, or tiny.

† Journal, Asiatic Society of Bengal, Vol. xxv, 1856, page 182.

ADVERBS.

Adverbs of manner are formed from adjective roots by the addition of the termination *in*, as—

a-hoi, pretty; *a-hoi-in*, prettily.
a-hoi-tā, pretty (emphatic); *a-hoi-tā-in*, prettily.

There is not the same tendency to contract the adverbial form which is derived from the root in *tā*, as with the verbal forms derived from the same combination.

Adverbs of time are formed in much the same manner, as—

tōn-lai-in, formerly; *tū-ni-n*, today; *yai-ni-n*, yesterday;

tū-lē-le-n, immediately, at once; *tū-vē-in*, up to the present.

There are other forms produced by the suffix *ā*, the suffix, it will be remembered, of the locative case, as—

tū-kūm-ā, this year; *malei-ā*, formerly.

The word *yinglē*, tomorrow, may be noted.

Adverbial phrases of time may be formed by phrases directly derived from the verb, as—

ni-shō-ma-sangin, sun birth before, *i.e.*, before sunrise.

ni-hlūm-nūng-ā, sun sleep after, after sunset.

Reference should be made to the sections dealing with the verb where verbal phrases are discussed. Page 23 sq.

Adverbs of place exhibit the locative case suffix *a*, as—

hoi-ā,	where, whither.
hē-kom-ā,	here, near to.
hoi-kom-ā,	there, near to.

In the phrases *na-hāt-chan-chan-i chē-in*, go as fast as you can, and *a-hā-chē-chē-tai*, he goes strongly, *a-hā-bē-in*, beat strongly, we find the adverbial effect produced by the insertion of an adjectival root in the verb as well as by reduplication.

The adverb *a-hā-nūn*, strongly, which is found in the phrase *hui a-hā-nūn yengi*, the wind blows strongly, is slightly irregular.

PRONOUNS.

The personal pronouns in Thādo are *kē*, I, *kē-hōn*, we, *nang*, thou, *nā-hōn*, you, *amā*, he or she, *amā-hōn*, they. From these are derived the pronominal prefixes* to which reference has

* *Ka, na, a*, 1st, 2nd and 3rd persons respectively.

already been made,* as well as such (possessive forms as *kē-mā*) my, *nang-mā*, your.

The demonstrative pronouns are *hiche.....hī*, *huche.....hō* or *hū*, this and that, as—

Hiche pasal hi, This boy.
Huche numē hu, That woman.

Hiche and *huche* may be used separately for "this" and "that" and the affixed syllables are employed for the purpose of emphasis in accordance with the principle of reduplication. *He-kom-ā* here, and *hoi-kom-ā*, there, may be mentioned.

The interrogative pronouns are *koi* and *kō* (the latter being much rarer than the former), *ī* and *i-bi*, what, and *hoi* for place.

From these simple forms we have derived such words as *i-(d ā*, why, *i-bol-ā*, what doing in, wherefore or why, *i-nā-lō-(v)-ā*,† how, of what material, *i-na-lōl-em*, in what manner, *i-yā*, how many, *i-ti-le*, when.

I-yāt-ve, how many times, *hoi-ā*, where, whither, and whence (the syllable *ā* affixed being the locative affix), *hoi-kom-ā*, where, *hoi-lang-ā*, in what direction.

N.B.—The verbal changes which occur in interrogative sentences will be set forth in the passages dealing with the verb.

NUMERALS.

The numerals are—

Khat	One.
Nī	Two.
Thūm	Three.
Lī	Four.
Ngā	Five.
Gūp‡	Six.
Sagi	Seven.
Gēt	Eight.
Kō	Nine.
Sōm	Ten.
Sōm le khat	Eleven.
Sōm le nī	Twelve.
Sōm le thūm	Thirteen.
Sōm le lī	Fourteen.
Sōm le ngā	Fifteen.
Sōm le gūp	Sixteen.
Sōm le sagi	Seventeen.

* Page 10.
† *ī*, what, *nā*, by, *lo*, medicine, *v*, euphonic consonant, *ā*, by.
‡ We sometimes find this written *wūp*.

Sōm le gēt	Eighteen.
Sōm le kō	Nineteen.
Sōm nī	Twenty.
Sōm nī le khat	Twenty-one.
Sōm nī le nī	Twenty-two.
Sōm nī le thūm	Twenty-three.
Sōm nī le lī	Twenty-four.
Sōm nī le nga	Twenty-five.
Sōm nī le gūp	Twenty-six.
Sōm nī le sagi	Twenty-seven.
Sōm nī le gēt	Twenty-eight.
Sōm nī le kō	Twenty-nine.
Sōm thūm	Thirty.
Sōm thūm le khat	Thirty-one.
Sōm lī	Forty.
Sōm ngā	Fifty.
Sōm ngā le khat	Fifty-one.
Sōm gūp	Sixty.
Sōm gūp le khat	Sixty-one.
Sōm sagi	Seventy.
Sōm sagi le khat	Seventy-one.
Sōm gēt	Eighty.
Sōm gēt lekat	Eighty-one.
Sōm kō	Ninety.
Sōm kō le khat	Ninety-one.
Yā khat	One hundred.
Yā nī	Two hundred.
Sang	One thousand.
Yā ngā le sōm thūm le gēt.	Hundred five and ten three and eight = five hundred and thirty-eight.

The numerals are formed by tens, the multiplier following the ten, as *sōm*, ten, *sōm ngā*, ten × five = fifty. This principle is adhered to throughout.

It is necessary to prefix the noun before each component of the numeral, as *īn sang nī, in yā gūp, in sōm ngā in gēt*, houses thousands two, houses hundreds six, houses tens five, houses eight = two thousand six hundred and fifty-eight houses.

There are no regular ordinal numbers and therefore recourse is had to circumlocutory methods and paraphrases. According to Stewart,* "The word for 'first' or 'foremost' is *amusa*, and the place of ordinals is thus supplied—

First, *amūsa*, second, *khatbana*, after one, *nī bana*, after two.

* Journal Asiatic Society of Bengal, Vol. xxv of 1856, p. 182.

I have found, however, the following idiomatic constructions:—

Nang amā wāng ka-mū na-tīv-em?
You him see you 'say'?
Did you see him first?

A-ki-nā-pa a-tī-lā ā-phēl-ā koi hi-am?
They together wrangling men, he say we drive-man who is?
(Who first separated the brawlers?)

A-nū nūngā a lūng-pā koi-hi-am?
After, after, come-man, who is?
Who came last of all?

The addition of the affix *ve* gives the significance of times, as, *khat-ve*, once, *sōm-ve*, ten times, *tam-ve*, many times, often.

THE VERB.

The Verb in Thādo has the following moods:—positive and negative direct, positive and negative interrogative, positive and negative imperative, positive and negative hortative. There are also verbal forms expressive of time, condition, purpose, and concession. There are participial forms, positive and negative, and the sense of the verb is further capable of modification by the use of prefixes and suffixes, some of which are themselves verbal roots capable of separate and independent use.

Positive Direct Forms.

The positive direct mood has three times or tenses—present, past and future. In the present tense there are two forms,* the one simple and the other emphatic. The simple present is formed by the addition to the root or verbal theme of *i*, as *ka-bol-i* = I am doing. There is no modification for number, and throughout the verb modification expressive of person is effected by the use of the pronominal prefixes *ka*, I or we, *na*, thou or you, *a*, he, she, or they. The emphatic present tense is formed by the use of *hi*, the present tense of the verb to be, and two pronominal prefixes, as—

* See note next page.

Ka-bol ka-hi I do, I am, I am doing.

The simple past tense would seem to be formed by the addition of *ē* to the verbal root, as *ka-um-ē*, I was. This form is but rarely used, and both it and the simple form of the present may be due to Manipuri influence, which is also responsible for such forms as *a-tō-ban-ē*, he was sitting, in which the only true Thādo element is the root *tō*, to sit.

It should be noted that in actual use the people do not make any sharp distinction between these forms of the past tense and the present in narrative.

A third form, that of the customary direct positive present, must it seems, be added. It is formed by the syllable *ve*, which is preceded, when necessary, by an euphonic vowel, generally *u*, thus—

In bī ka-kū-ve, We are in the habit of thatching our houses with grass: or *In* house, *bī* grass, *ka* we, *kū* thatch (or cover, *cf. M-kūp*). *ve*, sign of customary present.

There are no negative forms corresponding to it.

The emphatic past tense is formed by the suffix *tā*, which is inserted between the root of the verb and the termination of the past tense, *e*, forming an open sound which is either contracted to the diphthong *ai* or is expanded by the insertion of an euphonic consonant *v*, as *ka-bol-tā-e*, *ka-bol-tai*, or *ka-bol-tā-v-e*, I did. Dr. Grierson (L. S. I., Vol. 3, pp. 66-67) points out that the simple root is apparently used to denote past and present times. A present definite and an imperfect are formed from the participle ending in *a* and *in*, generally with the addition of some verb meaning 'to be.' A suffix, *nai*, is according to Stewart (Loc. Cit., p. 188) sometimes added to the root in the present and past tenses, but it is in any case rare.

The essential part in all future tenses of the Thādo verb is a nasalisation which may be represented by the ŋ sound, though the nasal sound is carried by other letters, such as *t*, and in a few cases by *n* simply. Thus, the primary future is formed from the simple verbal root, when terminated by an open vowel, by the addition of the nasal sound, as—

Chē	Go.	*Ka-chē-nge*	I will go.
Pē	Give.	*Ka-pē-nge*	I will give.

The form in ŋ seems to be used only with the first person, as we have *na-chē-nte*, *a-chē-nte*, *na-pē-nte*, *a-pē-nte*. These forms are not in common use, as their place is taken by the form (see below) in which the euphonic syllable *vi* is inserted.

In cases where the verbal root ends in a consonant, the primary future is formed by the insertion of an euphonic vowel *ū* or *i*, generally the latter, with the nasal form in *nte*, as—

Tat	Kill.	*Ka tat-i-nte*	I shall kill.
Bol	Do.	*Ka-bol-ū-nte*	I shall do.

We have also a primary future, formed from verbal roots terminating in an open vowel by the insertion of the euphonic syllable *vi*, as—

Mū = see.

Ka-mū-vi-nge	I shall see.
Na-mū-vi-nte	You will see.
A-mū-vi-nte	He, she, or they will see.

Pē = give.

Ka-pē-vi-nge	I or we shall see.
Na-pē-vi-nte	You will see.
A-pē-vi-nte	He, she, or they will see.

The use of *ng* with the first person is less regular with the form in *vi* than in the simple form formed directly from the root; thus, we have *ka-chē-vi-nte*, as well as *ka-chē-vi-nge*=I shall go.

The future perfect is formed from the root of the perfect tense by the addition of a nasal syllable for the first, and *nte* for the second and third persons, as from *chē tā*—

Ka-chē-tā-nge	I or we shall have gone.
Na-chē-tā-nte	You will have gone.
A-chē-tā-nte	He, she, or they will have gone.

We have also derived forms, perhaps emphatic, as—

Ka-chē-ng-ka-te	I or we shall go.
Na-chē-ng-na-te	You will go.

But *a-chē-nte*, not *a-chē-ng-a-te*, he, she, or they will go.

There seems to be no corresponding form to this in verbs which terminate in a consonant.

Other forms are *ka-mū-na-he-te*, found in the '*apodosis*' of a conditional sentence, and *ka-mū-na-te*, apparently a contraction from the preceding form, where the nasalisation is less marked. In these forms Dr. Grierson thinks that the suffix *te* is connected with the verb *tī*, to say, but it is more probable that, if capable of separate meaning, it is connected with the verbal root *te*, to be permitted. Sir Charles Lyall has pointed out to me that in Mikir *te* is used to mark both parts of a conditional sentence. The gerundial future tense, which conveys a sense of obligation or necessity, is formed by the suffixed syllable *ding*, which is often pronounced as *dī*, and reduplication of the pronominal prefix, as—

Ka-bol-dīng-ka-hi	I shall have to do.
Na-bol-ding-na-hi	You will have to do.
A-bol-ding-a-hi	He or she or they will have to do.

Negative Direct Forms.

The negative direct mood has three times,—past, present, and future. The negative suffix varies, *hi* and *pō* being used in the present, *pō* in the future, *lō* and *hi* in the past.

The present negative tense is formed by placing the negative suffix *po* or *hi* (rare) between the verbal root and the tense ending, as—

Ka-bol-pō-i	I am not doing.
Na-bol-pō-i	You are not doing.
A-bol-pō-i	He or she or they are not doing.

The past negative tense is formed by placing the negative suffixes and *pō*, *lō*, or *lū* between the root of the past tense and the tense ending *e*, as—

Ka-bol-ta-pō-e	I or we did not do also	*Ka-bol-tā-lū.*
Na-bol-ta-pō-e	You did not do „	*Na-bol-tā-lū.*
A-bol-ta-pō-e	He or she or they did not do „	*A-bol-tā-lū.*

The negative form in *hi* is rare, but is to be found in a word, *ka-mū-hi-lai*, the affix *lai* being connected with the form of the present in *nai*.

The future negative forms are produced by placing the negative suffix *pō* between the verbal root (whether of the simple verb or of the past tense of the verb is immaterial) and the nasalised future tense ending, as—

Ka-bol-pō-nge	I or we shall not do.
Na-bol-pō-nte	You will not do.
A-bol-pō-nte	He, she, or they will not do.
Ka-bol tā-pō-nge	I shall not have done.
Na-bol-tā-pō-nge	You will not have done.
A-bol-tā-pō-nge	He, she, or they will not have done.

The future gerundial negative tense is formed by the negative suffix *lō*, which is placed between the simple verbal root and the gerundial suffix *ding*, as—

Ka-chē-lō-ding-ka-hi	I or we shall not have to go.
Na-chē-lō-ding-na-hi	You will not have to go.
A-chē-lō-ding-a-hi	He, she, or they will not have to go.

Interrogative Positive Forms.

The interrogative positive mood has three times—past, present and future. In the present tense there are two forms, the one simple the other emphatic. The simple present tense is formed by the syllables *em* for the singular and *am* for the plural, which are suffixed to the simple root, as—

Ibi na-bol-em?	What art thou doing?
Ibi na-bol-am?	What are you doing?

Another form is produced by the use after roots ending in a consonant of an euphonic vowel and the termination *ham*, which does not vary with the number, as—

Na khū ā Mēthal ūm-a-ham? Are there guns in your village?

Sometimes an open root is closed by the insertion of an euphonic consonant, as—

I-bol-ā na-tō-va-ham? Why are you sitting down? But we have instances where '*ham*' is added without an euphonic consonant, as—

Mēthal hoi-a na-chō-ham? Where do you buy guns?

But it must be remembered that the final consonant of the root *chō* has been dropped.

There are certain rare forms which may be noted, as—

Koi hui-chā hingā nā? Who dog living is? (Whose dog is it?)

Thingnai tāngēme, hōngēme?* Rubber dear is cheap is? (Is rubber dear or cheap?)

Na-chen-ung mōl-ā asā-lam-ā? Your abode hill on high part? (Is your abode on the top of the hill?)

The emphatic form is produced by the use of *hi*, the root of the verb to be, which must not be confused with *hi*, the negative suffix *hi*, as—

Nangin ibi na-bol-hi-em? What art thou doing?

Nangin ibi na-bol-hi-am? What are you doing?

Note.—In translating the phrase, 'What am I doing, you ask?' it would be necessary to employ a paraphrase as '*Nangin ibi na-bol-hi-em, sē in, na-dong-i*,' lit. 'You what you doing are, saying you ask?' a sentence which also exhibits the system of direct reported speech or *oratio recta* (see remarks on Syntax).

The past interrogative positive is formed by adding *m* to the direct form for both numbers, as—

Na-bol-tā-ve-m? Have you done?

The future interrogative is formed in the same way, as—

Na-bol-i-nte-m? Will you do?

The gerundial interrogative is formed by the syllable *ham*, as—

Na-bol-ding-ham? Will you have to do?

Note.—The *ng* in *ding* is faintly sounded in this form.

There is also a variant form to the gerundial, as—

Na-bol-ding-hi-nām? Will you have to do?

Negative Interrogative.

The negative interrogative mood has three times,—present, past and future.

In the present tense, the negative suffix is *lō* or *lū*, and the interrogative form *ham*, which is not changed for the singular and plural, as—

Na-bol-lū ham? Are you not doing?

The formation of the past negative interrogative tenses is similar—

Na-bol-tā-lū-ham? Have you not done?

* Possibly connected with the Kachcha Naga form.

Sometimes the negative suffix *hi* is used, as—

Nōm-em, nōm-hi- em? Do you wish or not?

In the future tenses, the negative is that found in the direct form, while the interrogative is formed by adding *m* to the direct form, as—

Na-bol-pō-nge-m? Will you not do?
Na-bol-tā-pō-nge-m? Will you not have done?

In the gerundial tense the negative is unchanged and the interrogative suffix is *ham*, as—

Na-bol-lū-ding-ham? Will you not have to do?

A variant is found corresponding to the positive form in the direct condition, as—

Na-bol-lū-ding-hi-nām? Will you not have to do?

Imperative Mood Positive.

There are two forms of the positive imperative, the one derived from the simple root, the other from the root of the past tense. The first is formed by adding *in*, or sometimes *un*, to the root, as—

Bol-in or bol-ūn Do.

A form in *tang* or *thang* is also used, as—

Bol-tang Do. *Che-thang* Go.

Rarely a form in *ō* is used, as—

Koi-ō Put.

The past imperative, which is very emphatic, is formed by adding *n* to the root of the past tense, as—

Bol-tā-n Get it done.

The method of formation is of course similar in both cases, as either the vowel used with the simple root is euphonic or absorbed in the long vowel of the root of the past tense. With roots ending in an open vowel an euphonic consonant is employed, as—

Tō-v-in Sit down.

The negative imperative is derived from the simple positive imperative by insertion of the negative suffix *hi* between the root and the imperative suffix *in*, as—

Bol-hi-in Do not do.

There is a strong tendency to convert the *i* in the imperative suffix to *u*, thus effectively avoiding error, as—

Bol-hi-ūn Do not do.

The Hortative Mood.

The hortative positive has two persons,—first and third. The first person is formed from the simple root by adding *tai-tē* or *tau-tē*, or simply *tē*, as—

Chē-tai-tē	Let us go.
Um-tau-tē	Let us remain.
Kān-i-tē	Let us fasten.

(It is possible that *tē* is derived from the root *tē*, to be allowed or permitted.)

The third person is formed from the simple root by adding *hen* if the root terminates with an open vowel or *en* if it ends in a consonant, as—

Chē-hen	Let them (or him) go.
Bol-en	Let them (or him) do.

The hortative negative mood is formed from the positive forms by the insertion for the first person of the negatives *hi*, *lō* or *lū*, and for the third person of the negative suffix *lō* or *lū*, between the verbal root and the hortatory suffix, as—

Chē-hi (or *chē-lū*) *tai-tē*	Let us not go.
Chē-lū-hen	Let him or them not go.

Temporal forms.

Time is expressed by the suffix *le*, which also conveys a conditional meaning, as—

Ka-chē-le	If I go, or when I go.
Ka-chē-tā-le	If I went or when I went.

The negative forms used in conjunction with this suffix are *lō*, and *hi*, which are inserted between it and the root of the verb as—

Ka-chē-lō-le	If I do not go.
Ka-bol-hi-le	If I do not do.

Other temporal forms are produced by the employment of suffixes, which will be mentioned later, see pages 25 and 26.

A concessive sense is imparted by the combination of the verbal root with the suffix *yōng-le-chung*, as—

Na-hōn sōm-ve ki-hā-sēl-yōng-le-chung, kēn i-macha ka-tā-sang-pō-nde.

You ten times swear though, I a little believe not will.

Though you swear ten times over, I will not believe you.

Purpose is expressed in two ways. Firstly, by the use of the gerundial form in *ding*, as—

Chē-na-ding	In order to go.	Positive form.
Chē-lō-na-ding	In order not to go.	Negative form.

Na in this combination may be regarded as the suffix of the infinitive, *cf.* Manipuri *tou-na-na-ba*, in order to do. Secondly, by the use of the future with *shēin*, 'saying,' as—

Shaghi ka-kāp-i-nte, shē-in amā mēthal a-pū-tai,
Deer I shoot will saying he gun he took.
He took his gun to shoot a deer.

Verbal Noun.

The verbal noun consists of the simple verbal root, and the verbal root may be best distinguished from the imperative positive tense by removing the imperative suffix *in*, as *chē-in*, verbal root *chē*, to go. The verbal root is generally found with a pronominal affix attached, but they are used with some considerable degree of looseness in the verbal noun, the pronominal prefix of the first person being found where strict concord would lead us to expect the pronominal prefix of the third person, as—

Hao-sā-lēn ka-wui-nā hoi-kom-āūm-am?
Rich cattle big his burial place where at is?
Where is the burial place of the chieftain?

In this example the verbal noun is in the locative case.

By the use of the suffix *in*, the vowel of which is absorbed when preceded by a long vowel, participles are formed, which are not altogether free from the agent or instrumental force of the suffix *in*, thus—

Shē-in	Saying, or by saying	Present participle.
*Chē-tā-n**	Having gone, or because I had gone.	Past participle.

Dr. Grierson cites *hing* as a participle of the verb *hi*, to be, the sound '*ng*' being used to form a participle, but it is rare, and it is not impossible that *hing* is the root of the verb meaning to be alive.

The suffix *ā*, when added to the simple root, produces something like a participle,† as *ka-chē-n-ā*, my going, *i-bol-ā*? what doing in, why? *ka-mit-mū-ā*, my eye seeing in (in my presence).

The locative force of the suffix *ā* is also brought out in the example given above.

Hao-sā-lēn ka-wui-nā hoi-kom-ā ūm-am?
Rich cattle big burial place where near to is?
Where is the burial place of the chieftain?

Stewart (Journal, Asiatic Society, Volume xxv, 1856, page 188) gives a past participle in *lung* or *tung*, stating that it is formed by the addition of these suffixes to the present or imperative. I cannot say that I have ever met either of these forms.

* From root of past tense *chē tā*.
† It is really the verbal noun in the 'locative' case.

By the employment of postpositions such as *nūngā*, *nūngin* (after, in accordance with) *wānghin* (because of), *sī*, or *ma-san-sen* (up to, or as far as), *kōn* or *ma-sangin* (before), modifications are effected in the verbal noun, as—

A-ngai-nūngin	According to custom.
Ka-hūng-nūngā	After I come.
Ka-bol-wānghin	Because I do.
A-ūm-you-sī	All (*cf.* Manipuri *leiba makhei*).
Ka-hing-ma-sen	As long as I live.
Ka-hūng-ma-sangin	Before I came.
Ka-chī-kōn	Before I go.
Ka-chē-nungshāng	Since I went.

Note.—The difference between *ma-sangin* and *kōn* is that the first refers to a period long before and the latter to a time just before. The Manipuri has the same difference.

The word *phā*, time, possibly connected with the adjective *phā*, good, right, proper (*cf. kai rcs*), gives the sense of time, as—

Mou gi pui phā-in At the time of marriage.

We have also a curious form, *bebūle*, with the same meaning.—

Mou gi pui bebūle At the time of marriage.

Prefixes and suffixes.

Combinations with the verbal root are effected by prefixes, pronominal, to indicate the person of the subject of the verb and in other cases to modify the meaning of the verbal root, as—

Sū or *shū*, causative, as *ket*, to be broken, *sū-ket*, to break.

Note.—*Sū* or *sūt* is a separate verbal root occurring in the phrase *laili sūt ka-tēm-i*, I know how to write (lit., I know to make a writing), the word *laili* being obtained from the Manipuri *lairik*.

Ki or *keo* indicates mutuality, as *khen*, to divide, *ki-khen*, to separate or divorce. Ki-tem-shā, to cause to know mutually, hence to teach.

Ki seems to be often prefixed to such verbs as *mū*, to see. In cases where the subject and object are both animate objects which are presumably gifted with vision, thus—

Kēn nang to ka ki-mū-nōm ē.
I you, I mutually all wish am.
I want to see you.

but—

Kēin nang mēthal ka mū-nōm-ē.
I your gun I see wish am.
I want to see your gun.

We may notice *ki tō*, to meet,=to encounter, *cf. Mēthē*, *ōk-na-ba*, to meet, *thōk-pa*, to happen.

The *ki* is often changed to *g*, as *gigamtai*, they joined together, *gi wā*, to rear.

hin, towards, as *chou*, to move, *hin-chou*, to bring.

There are however, prefixes which seem to be otiose, as *ga* in the word *ga-ki-lā-en*, take.

For the most part, modifications of the verbal meaning are effected by suffixes which are often themselves capable of separate and independent use as verbs.

Desideratives are formed by the root *nōm*, to wish, as *ka-chē-nōm-ē*, I wish to go.

In the past tense it has the meaning of 'to decide,' as *ka-chē-nōm-tāvē*, I have decided to go.

Potentiatives are formed either by the suffix *yō*, or *you*, to be able (physically), or *tē*, to be permitted or to be mentally able, as *ka-chē-yō-i*, I am able to go, *ka-chē-tē*, I may go.* *Yō* has the force assigned to it here, especially in the present and future tenses, but imports a sense of completed action in the past tenses to which it also imparts an emphatic or intensive sense, as *ka-bol-you tai*, I have quite done. Or, again, as *nī iyān in-sim-you-tā-vi-nte-m?* days how many in houses count completely have will? (in how many days will you have finished counting the houses?) but *in sim-you-tai*, houses count finish is = the counting of the houses is finished.

Intensitives are formed by the use, as noted above, of the suffix *you* and also of the form *bēshē*, exceedingly, as *ka-chē-nōm-bēshē*, I long to go, or by simple reduplication as *hlai-hlai-in*=run fast.

Causatives are formed by the use of the prefix *sū* or *shū* mentioned above† and by the use of the suffixes *pē* or *pi*, to give, and *shā*, to make, as, *bū*, to wear, *bū-pē*, to put on, to cause to wear, *mang*, to waste, *mang-shā*, to spoil or squander, *ki-chā*, to be afraid, *ki-jāt-shā*, to frighten (*ch* is harmonised to *j* on account of the *sh*, and the final consonant, which is elided in the simple verb, reappears in the transitive compound).

Iteratives are formed by the suffix *khit*, as *bē*, to beat a drum, *bē-khit*, to go on beating. It also connotes the idea of return, as *pē-khit*, to return or give back, *hūng*, to come, *hūng-khit*, to come back. The idea of iteration is also conveyed by simple reduplication, as *bē bē in*, go on beating.

As noted above (page 18) the suffix *ve* produces a 'customary' present, and may be said to have an 'iterative' effect, as *shaghi ka-ga-del-u-ve*, deer, we hunt accustomed are=we often hunt deer, or we are in the habit of hunting deer.

* I have found both together, as *ken wacha kamu-you-tē-po-ndē*, I shall not be able to see the birds.

† Page 25.

Special attention must be given to the force of the suffix *dā*, which imports the sense of 'to abstain or cease from,' as—

*Hlā nī a-you-tā-le, chapang loi a-chē-dā-dē,**
Months two complete when, infant breast it suck cease may.
The infant may be weaned in two months' time.
Tūkūm khājona na-pē-dā-ding-na-hi.
This year revenue you give abstain you must.
This year you need not pay the revenue.

This construction is paralleled by the Manipuri forms *chatta-ba yā-rē*, it is permitted not to go, or it is permitted to abstain from going, and *pi-roi-da-ba*, about not to give.

It is to be noted that by simple juxtaposition of two verbal roots modifications are effected in the sense of the principal verb, as *hūng-hlai-tai*, he came running, *lā-dō-in*, take off.

It is possible that the suffix *pī* connotes the idea of wrongfully or forcibly, as *lā*, to take or get, borrow, *lā-pī*, to take by force, seize, get wrongfully. This force seems to attach to it in the word *ki-chen-pī*, to marry (*ki* indicates mutuality, *chen* is identical with the Manipuri *chel* in *chel-lak-pa*, to run away with).

I have been informed that *mou pui* is used in the case of the marriage of a virgin, while *ki-chen-pī* is the right word to be used to denote the marriage of a widow.

Dō, or *dor*, gives the sense of off or out from, as *na-pōn lā-dōn*, take off your clothes. Or, again, as *tasipi mengchā tui sungā a-dom-dor-khit-tai*, old woman cat water in she lift out again has (the old woman keeps on lifting the cat out of the water); *dor* is used as a separate verb, meaning to come out, to protrude, as—

Hūmpīlū khem khat a-dor-tai,
Tiger head bit one it sticks out,
The tiger's head protrudes a wee bit,

and is used as a verb transitive in the phrase *sou dor*, to stick panjis in the ground.

The idea of commencement is expressed by the root *pan*, as—

A-hlai-pan-tai He has begun to run.

The idiomatic use of the verb *ki-wō*, or go, to endeavour, to try, is distinctly interesting, as it introduces a novel form of combination with the verb. It must be used with the stem of the future gerundial form in *ding*, as—

Til gū-pā a-mat-ding a-gō-e.
Thing stealer they arrest for they try.
They are trying to arrest the thief.
Chē-na-ding ki wō (or '*ki ho*') *mūn.*
Go in order to endeavour.
Arrange to go.

* *Chē* in this sentence is for *chep*, to suck.

The positive direct present in *ve** seems to have a sense of custom or habit attached to it, as—

Shaghi ka-ga-del-ū-ve.
We are in the habit of hunting deer.
We do hunt deer.

The suffix *ngai*, it is usual, connotes rather more than this, as it implies ideas of fitness, decency, right, as—

Noushen a-shō-le, numē a-tī-le, noushen gi-wā-ngai-am?
Child bearing when, woman she die if, babe rear usual is it?
Is it usual to rear the child of a woman who has died in childbirth?

Amā a-ngai a-hē-pō.
He customary he know not.
He is a boor (*cf. Hao-na-ba khong-i*, Manipuri = He is polite, he knows what is customary).

The suffix *hlō* seems to convey a sense of taking and carrying right away, as—

Shā ūn ahlō-mang-tān, taking the skins right off.

The suffix *chū* appears to have the connotation of acquisition, as in *ki-chū*, to take, *ki-tem-chū*, learn, *ki-chū-hlō*, to carry off one from another, hence to quarrel, but its almost constant use in association with the prefix *ki* denoting mutuality probably involves the sense of taking from, as *ki-tem-chū*, to learn, lit., to take knowledge from, from the root *tem*, to know.

VERBAL CONSTRUCTIONS.

The following verbal constructions and compounds will need attention :—

Dang chā, to be thirsty, as—
Ka-dang a-chā-tai — I am thirsty.

Ghil khet, to be hungry, as—
Ka-ghil a-khet-tai — I am hungry.
Na-ghil khet-lem? — Are you hungry?

Yā chā, to be ashamed, as –
Ka-yā a-chā-tai — I am ashamed.

Tā chol, to be tired, as—
Ka-tā a-chol-tai — I am tired.

Tā-sang, to believe, as—
Na-shē tu ka-tā sang-pō-e — I do not believe what you say.

Ki-hā-sel, to take an oath.

* See also *supra*, page 26.

Lūng dong, to worry, as—

I-bol-ā na-lūng na-dong-em ?

What doing in your heart, you ask ?

Why are you worrying yourself ?

Lūng is heart, nature, while *dong* is to ask, enquire.

Lūng dong, to hate, as—

Amāhōn ka-lūng a-dong-tai They hate me.

It will be observed that the difference between the two uses of this combination consists in the fact that in the first case the verb is really reflective and active in the second. I am disposed to fancy that *lūng* is connected with *lū*, head, which forms part of another instructive phrase,* and if such be the case, the first usage is equivalent to the meaning 'search or question one's self,' so, 'to worry,' while the second means 'they seek after my head,' 'they hate me,' an idea not devoid of poetical instinct.

* Lū hang (*q.v.*)

Lū hāng, to be angry, as—

Alū hāng-nōm-bēshē He is prone to fits of anger.

Lū hāng-hi-ūn Be not angry.

Khō-shī, to feel cold, as—

Ka-khō a-shī-nte I shall feel cold.

Ghāl hēm, to soothe (*cf.* Manipuri *them*, to soothe)—

Wāng cheng, to rule, as—

Ka-khū a-chou-tai, kein wāng-cheng-you-pō-nde.

My village moved has, I rule able not will be.

My village has moved, I can rule no more.

Tā-shit, to suffice, as—

Ka-tā shit-tai I am satisfied.

This seems to be only used in reference to matters of exchange or barter of material objects, as *vā* means to be satisfied in the matter of eating, as *ka-vā-tai*, I have had enough to eat.

Kam connotes the idea of satiety in respect to the matter of drink, as presumably a Thādo is not content to own that he has had enough to drink unless he is drunk. Literally, it means to be drunk.

Hling, to suffice or to be favourable, as—

Hlā hlui-ā a-yū-wō hling-am hling-hi-em ?

Month past rain it fall suffice not suffice ?

Is the rain of last month sufficient ?

A-hī-chā-chān ūm, to obey, as—

Nangma tūhi ka-hing-ma-san-sen a-hī-chā-chān ka-ūm-i-nte
Your order I live so far as obedient I be will.
I will obey your order as long as I live.

Yūn-tā, to make water.

Oi tā, to ease one's self.

Vūbang tā, to freeze (probably this means hoar frost has fallen).

Gēl hlā, to hail. *Wō yū*, or *yut*, to rain.

Mē ying, to lighten (*mē*, fire, *ying*, dark).

Wān aging, to thunder (*wān*, sky, *gin* or *ging*, noise).

Hui yeng, to blow (of wind).

VOICES.

I have intentionally abstained from referring to the question of the voices in the Thādo verb because it is difficult to ascertain whether it possesses a passive voice as we understand it. I have thought that both in Mēthē and Thādo there were rules for the employment of the agent case in *na* and *in*, respectively, and that one of those rules was that their employment was restricted to the past tenses, a fact which seemed to me to justify me in regarding them as passive tenses. More particularly was this the case with regard to the compound forms of the past tense in which there was an element in addition to the vowel lengthening in Mēthē *lū*, and in Thādo the syllable *tā*. I was inclined to hold the opinion that if we could find the meaning of those syllables when used separately, we might find a clue to the presence or absence of a passive attached to these forms. It appears that in Kachhcha Nāga the root *lū* means 'to get', and therefore the form *chat-lū-re* (Mēthē)* might mean, 'I have got the going,' I 'have gone.' From the fact that the verb like the noun takes the pronominal prefixes in Thādo, it seems fair to infer that the verbal root is regarded by the speakers of the language as being rather of the nature of a noun than exhibiting the qualities of an adjective. The suffix *tā*, which gives a past tense completed power, may be connected with the Bārā *thra*, which imparts a sense of completion to the verbal root, or conveys an intensive meaning. However, the use of the verbal root as a noun is well established. To return to the suffixes of the agent case both in the Mēthē and in the Thādo language, it is not possible to formulate any rule for their employment with the verb, as a sense of euphony seems in many cases to be the only guide, so that I find myself after

* (Manipuri.)

all in agreement with Lieutenant Stewart, who declares that such is the confusion in this matter that he can discover no rules.

RELATIVE CONSTRUCTION.†

There are no relative pronouns. The verbal root alone without any suffix, though *pā* is generally used, makes a relative combination, thus—

Kē til gū-pū.
My things steal man.
The man who stole my things.

Yām ching mī.
Shepherd man.
The shepherd.

Kēn ka-vō mī.
By me struck man.
The man I struck.

Nang-in kēn-gom-ā na-pē mēthal a-mang-tai.
You by me near to you give gun it lost is.
The gun you gave me is lost.

There is also a form in *ā*, as—

Na-khu-ā mēthal yū-ā koi-ham?
Your village in gun sell-er who is?
Who sells guns in your village?

It is to be noticed, as Sir Charles Lyall has pointed out to me, that the adjective or participle precedes the noun it qualifies or explains, in relative clauses, a construction which is also found in Mikir. Another point to be noted is that the pronominal prefixes *ka*, *na*, *a*, which are not used with adjectives but are used with nouns and verbs, are employed with the verbal relative. This fact may afford a clue to the real nature of the verb in this group of languages, and it certainly serves to distinguish the Kuki-Chin dialects (except Mēthē)* from the other members of the group. If we regard the verbal root as a noun, we find a 'formal' reason for the employment of these pronominal prefixes and an explanation of many of the difficulties which the peculiar structure of the so-called verb has originated.

POSTPOSITIONS.

The suffixes *lē*, *tō*,† and *yōng* have a copulative force, as—

Nang lē ama lē takhat na-hē-vi.
You and he and one you are.
You and he are just alike.

* (Manipuri).

† Reference has been made to the fact that *tō* is attached to the direct object case or accusative when special emphasis is required. See page 9 *supra*.

Mi yōng shā yōng na-vet-i-nte.
Men and animals and you see will.
You will see men and animals.

Pol tō thing tō hin-chou-in.
Straw and wood and hither move.
Bring straw and wood here.

Other suffixes are—

A-ki-kā, between. This may be derived from the root *kān*, to fasten, as—

Mol-ā mol a-ki-kā tuilung ahi.
Hill to hill fastening river there is.
There is a river between the hills.

If my derivation is correct, the idea is not wanting in a logical basis. *Ki* means together, see page 25.

Kom-ā, near. *Sung-ā-Shung-ō-va*, within, inside.
Pām-ā, outside. *Chūng-ā*, on.
Nāng-ā, after. *Noi-ā*, under.
Heng-ā, towards (*cf. hin*).

It will be observed that they are all in the locative case.

NOTES ON THE SYNTAX.

In the Thādo language the order of the words in a sentence is fixed, though in common speech some departure is not unusual, especially when the employment of postpositions renders the meaning perfectly clear.

The order is, first the subject, and last the verb. Between these two principal parts of the sentence come the indirect object, the direct object, and adverbs in the order named. The subject and object in a sentence may be a simple noun, or a pronoun, or a relative sentence, or even a verbal noun. Adjectives invariably follow the nouns they qualify. Verbal phrases connoting time, condition, purpose, or concession precede the main sentence, as also sentences reporting speech which are marked by the use of the participle *shēin*, saying. The following sentences afford examples of the rules stated above :—

Kēn ning-kūm-ā ka-vō-pā na-khū shem hao-sā-lēn-ā, loi khat yainin a-lā-pī-tai.
I last year in I strike man your village rich cattle big from buffalo one yesterday he stolen has.
The man I beat last year yesterday stole a buffalo from the chieftain who established your village.

Hao-sā-pū ka-ki-mū-nōm-ā shā-in Saheb nangta hin kotai.
Rich cattle father I mutually see wish saying Sahib you hither called has.
The Sahib says he wants to see the chief and calls you.

Amā a-hūng-hi-le, kēn ka-lūng hāng-i-nte.
He he come not if, I angry shall be.
I shall be angry if he does not come.

The construction with such verbs as *mū*, to see, *tēm*, to know is notable.

They require the dependent verb to be in the simple root, as—

Kēn mi thūm mēthal a pū ka-ki-mū-tai.
I men three guns they carry, I seen have.
I have seen three men carrying guns.

Laili sūt na tēm-um?
Writing make you know?
Do you know how to write?

The construction of verbs meaning 'to try,' 'to attempt,' 'to endeavour,' has been discussed above, page 27.

Interrogative Sentences.

As in Manipuri, interrogative sentences are of two kinds, those introduced by an interrogative particle, what, why, where, etc., and those not so introduced, or the case may be put in a different way. Some questions, such as those introduced by an interrogative particle, require an extended answer, other questions may be answered by a simple 'yea' or 'nay.' It must be remembered that there are no words in Thādo for 'yes' or 'no,' a fact which influences the form of the question. In Thādo, as in Manipuri, the difference is signalised idiomatically by the rule which requires that in sentences of the second order, *i.e.*, those not introduced by an interrogative particle or not requiring an extended answer, the verb should be duplicated, one form in the positive interrogative and the other in the negative interrogative form, as—

Nang hoi-ā na-chim?
You where to you going?
Where are you going to?

But—

Nang Phaibi-ā na-chā-ham na-chē-lū-ham?
You Manipur to you going you not going are?
Are you going to Manipur or not?

An apparent, but not I think a real, exception to this rule is presented in the sentence *Na-khu-ā i-cha-n pī gamla-m*? which means 'How far is it to your village?' It is in my opinion a contraction for the sentence 'Is it far to your village by a small amount (or by a large amount)?' *Chă** is the diminutive, while *pī* is the magnitive suffix, and *n* is the suffix of the agent or instrumental case.

The use of adversative sentences in order to effect a comparison has been noted under the head of adjectives.

Participles are freely used, thus obviating difficulties which would otherwise arise from the paucity of conjunctions in the language.

All speech is reported direct, thus avoiding the confusion which arises from the maze of pronouns in the third person which is found in languages where indirect or oblique narration is the rule. The last point to be noted is the extreme laxity of usage with regard to the past and present tenses. It is necessary therefore to employ the particle *you* with *tă*, the past tense ending whenever it is desired to emphasise the completion of the verbal action.

THE FORMATION OF COMPOUND WORDS.

Nearly all words in Thādo are monosyllables, and it is generally possible to discover by comparison the separate meaning of the component syllables in polysyllabic words. The following words will help to indicate the methods of formation:—

Pōn-in (*pōn*, cloth, *in*, house), tent.

Mē lō (*mē*, fire, *lō* medicine), gunpowder.

Lū-kū (*lū*, head; *kū* cover), umbrella.

Gō-shem (*gō*, bamboo, *shem*, to make), the bamboo pipes.

Thing-yūng (*thing*, wood, *yūng*, straight or perpendicular), root.

Thing-kū (*thing*, wood, *kū*, cover), bark of a tree.

Thing-kūng (*thing*, wood, *kūng*, hollow), box.

Tui-dūng [*tui*, water, *dūng* (*cf. tū*, deep), river].

Tui-lēn (*tui*, water; *lēn*, big), river.

In-nē-lō [*in*, house, *nē*, belong (*in-nē*, wife), *lō*, not] unmarried girl.

Shōn-hlūt [*shōn* (*cf. sūnga*) *in hlūt*, to enter], to dip in.

Tou-kāng (*tou*, fly, *kāng*, mosquito), mosquito.

* The *ă* is short cha-n. See page 2.

SPECIMEN SENTENCES IN THÂDO-KUKI.

Kēn yinglē Phaibī-a chi-tāngi.
I tomorrow Manipur to go will.
I will go to Manipur tomorrow.

Nang Phaibī-ā na-chim?
You Manipur to you going are?
Are you going to Manipur?

Amā wāng Phaibī-ā achi-tai (or 'a-chē-tāve').
He Manipur to he gone has.
He has gone to Manipur.

Kēn (or 'kē-hōn') mī thūm ka-mū-tai (or 'ka-mū-tāve').
We men three we seen have.
We have seen three men.

Amā-hōn mēthal a-pō-ve.
They gun they carrying were.
They were carrying guns.

Na-khū-ā mēthal yū-ā koi ham?
Your village in gun selling who is?
Who sells guns in your village?

Nang-in sumsāla mēlō hoi-ā na-chō-ham?
You caps fire medicine (powder) where you buying are?
Where do you buy caps and powder?

Na khū-ā in iyā ham?
Your village in houses how many there are?
How many houses are there in your village?

Na khū-kom-ā ibi shā ūmam?
Your village neighbourhood in what animals there are?
What animals are there in the neighbourhood of your village?

Na khū-ā kōnin Phaibī yān nī iyā a-khā-gīdem?
Your village to between Manipur night day how many resting there are?
How many days' and nights' journey is your village from Manipur?

Nangin atī mēā na-wō-m-em, lē-ā na-vū-y-ui-n em?
You dead fire in you burn earth in you bury?
Do you burn or bury the dead?

Tūkūm na-chāng a-phā-m? Ningkūm nachāng a-phā-m?
This year your crop good? Last year your crop good?
Was your crop good this year? Was last year's crop good?
Was this year's crop better than the crop of last year? (second meaning).

Kēhōn in thing-in ka-sā-we.
We houses wood by we building are.
We build our houses of wood.

Nang Phaibī-ā na-chē-nōm em ?
You Manipur to you go wish ?
Do you wish to go to Manipur ?

Nang Phaibī-ā na-chi-yō-na-natem ?
You Manipur to you go able are ?
Are you able to go to Manipur ?

Kēn Phaibī-ā ka-chi-yō-nāngi.
I Manipur to I go able shall be.
I shall be able to go to Manipur.

Nang Phaibī-ā na-chē-lō-dī(ng) ham ?
You Manipur to you go will not be ?
Will you not go to Manipur ?

Kēn Phaibī-ā ka-chē-tā-pō.
I Manipur to I go have not.
I have not gone to Manipur.

Kēn Phaibī-ā-ka-chē-pō-ng-ka-tē.
I Manipur to I go not will I indeed.
I will not go to Manipur (emphatic).

Kēn Phaibī-ā ka-chi-pō-ngē.
I Manipur to I go will not.

Nang kēn-kom-ā hui-chā nē-pē-na-na-tem ?
You me to dog you give you will ?
Will you give me a dog ?

Nang kēn-kom-ā hui-chā nē-pē-lō-dī(ng)-ham ?
You me to dog you give not will ?
Will you not give me a dog ?

Nang na-hūng-you-dī(ng)-hi-nām ?
You you come able will be ?
Will you be able to come ?

Nang na-hūng-nōm-em ?
You you come wish ?
Do you wish to come ?

Nang na-hūng-nōm-hi-em ?
You you come wish not ?
Do you not wish to come ?

Kēn ka-hūng-le, kēn nang-tō ki-mū-na-hete.
I I come if I you I see will.
If I come, I will see you.

Kēn ka-hūng-hi-le, kēn nang-tō kī-mū-pō-ndē,
I I come not if, I you I see not will.
If I do not come, I will not see you.

Kēn Phaibī-ā ka-chi-lō-le, kēn nang-tō ka-man-pō-ngē.
I Manipur to I go not if I you I arrest not will.
If I do not go to Manipur I will not arrest you.

Nang amā na-mat-hi-le, a-pā hin kō-tā-ven.
You him you arrest not if, his father here call.
If you do not arrest him, call his father.

Nang-til gū-pā na-mūt-le, kēn nang-gomā lūpā khat ka-pē-ngō-tai.
Your things stealing man you arrest if I you to rupee one I give will.
If you arrest the man who stole your things, I will give you a rupee.

Mēthal kāngthol noi-a koi-in.
Gun bed under put.
Put the gun under the bed.

Na-khū-ā mēthal a-ūm-you-si lor-nā pū-vin.
Your village in guns being all seeking bring.
Search and bring all the guns in your village.

Nang chī na-chō-nūm-le, hēkom-ā na-chang-na-tē.
You salt you buy wish if, here you get you will.
If you wish to buy salt you will get it here.

Yinglē chē-na-ding, gi-wai hōmūn.*
Tomorrow go in order to, efforts make.
Prepare to go tomorrow.

Mōl lam-tō a-him ? Lam tō a-hī,
Hills steep are ? Steep are.
Are the hills steep ? They are steep.

Nang laili sūt-na-tēm-em ? Ka-tēm-pō-i.
You writing make you know ? I know not.
Do you know how to write ? I do not know.

Nang na-sū-tem-nōm-em ? Ka-nōm-pō-i.
You you make know wish ? I wish not.
Do you wish to learn ? I do not.

Nang kūm iyā na-hī-tā-em ?
You year how many you been have ?
How old are you ?

* Ki-wai ho (to endeavour).

Na-min ī hi-am ?
Your name what is ?
What is your name ?

Na-yī ūm-tām ?
Your wife been has ?
Have you a wife ? [Note that this is applicable only when speaking to a man, but if u-ed to a woman, it would mean Have you a husband ?' The meaning of *yī* is therefore 'spouse.']

A-hoi-em ? A-hoi-tai.
She pretty is ? She pretty is.
Is she pretty ? She is pretty.

Amā man iyā na-pī-tā-em ?
Her price how much you given have ?
How much did you give for her ?

Tampī na-pī-em ? Ievep na-pī-em ?
Much you given have ? Little you given have ?
Did you give much or little ?

Na-hōn thibū na-chēp-um ?
You pipe you suck ?
Do you smoke a pipe ?

Damūm hoi-ā na-chō-ham ?
Tobacco where you buy ?
Where do you buy tobacco ?

Tāngē-me ? hōngē-me ?
Dear is ? cheap is ?
Is it dear or cheap ?

Hlai-hi-in, ding-in.
Run, not stand.
Do not run away, stand still.

Ki-chā-hi-in, Kēn nang-tō ka-vet-nōm-ē,
Fear not, I you I look wish.
Do not be afraid, I wish to look at you.

Ka-ti-ūl a-shō-e,
My sweat it hot is,
I am hot (this is paralleled by the Manipuri phrase " hūmāng saorē").

Ka-tā a-chol-tā-nge.
My body it tired will have been.
I shall be tired. [Note the use of the future perfect in place of the simple future.]

Beng-hi a-yāng-i, a-ghī-pō-e.
Loads these they light are they heavy not are.
These loads are light, they are not heavy.

Nang mēlē pao na-het-lem ? Ka hē (t)-i.
You Manipuri language you know ? I know.
Do you know Manipuri ? Yes.

Kēn gū-chapā phattok ka-pī-tā-ve.
I stealing man jail I given have.
I have put the thief in jail.

Hao-sā-lēn a-lū hāng-tā-ve.
Chief great angry has been.
The great chief has been angry.

Nūngā-nū ki-jāt-shā-hi-in.
Girls afraid make not.
Do not frighten the girls.

Nangin kēn-komā tankhā sōm na-bā(t)i.
You me to rupees ten you owe.
You owe me ten rupees.

Kēn nang-kom-ā a-nī-shē-in makhai makhai ka-pē-nge.
I you to daily half half I give will.
I will give you eight annas daily.

Kē-ma tū-hi a-hī-chā-chān ūm-in.
My word obeying be.
Obey my orders.

A-shō-kal-shen nī iyā-n a-min na-shā-am ?
Birth after days how many in its name you make ?
In how many days after birth do you give the name ?

Mao-gi-pui-phā-in, na-hōn hlāpī na-sā-um ?
Women taking time at you songs you make ?
When you marry do you sing songs ?

Kēn tūsim ka-hē(t)-nōm-ē.
I legends I know wish.
I wish to know your legends.

Nang na-bat tangkā ī-bol-ā na-pē-lu-ham.
You you owe rupees why you give not have.
Why have you not paid the money you owe ?

Ka-wai-bē. Ka pē-you-pō-i.
I poor am. I pay cannot.
I am poor and cannot pay.

Hlā nī you-ū-le, nang na-bat tangka na-pē-ding-na-hi.
Months two finished when, you you owe rupees you pay must.
You will have to pay at the end of two months.

Amā lim na-hē (t)-tem ?
Him appearance you know ?
Do you know his appearance ?

Chē-tai-tē. Let us go. Bol-tai-tē. Let us do.

Tōn-lai-in ka-pū ka-pēn laili a-het-tai.
Patēn-in shā-ūn a-pēn, hui-chān a-hūng-in shā-ūn anā-hlō-mang-tān kē-hōn, laili ka-hē(t)-pō-i.

Formerly our grandfathers our ancestors writing knew.
Deity animal skin giving, dog coming, skin seizing spoiling, we.
Writing we know not.

Formerly our ancestors knew how to write. The deity gave them skins, but a dog came and destroyed them, and we do not know how to write.

Nang noushen na-shū-tām [or tāvem]?
You baby you bear have ?
Have you borne a child ?

Gamla-m, gamlā-hi-em, na khū-ā ? A-gamlā-pō-e.
Far is it far is it not your village ? To far not is.
Is it far or not to your village ? It is not far.

Hiche khū a-lēn-em ? Huchehō khū a-lēn-em ?
This village big is ? That village big is ?
Is this village bigger than that ?

Hiche khū a-lēn-tā-ve.
This village it big has been.
This is a very big village.

Kēn nī-ni nī-thūm-nī mēthal ka-chang-kāng-ka-te.
I day two day three two gun I get shall am.
I shall get some guns in two or three days.

Numē tat-lā pasāl-hū a-man-you-ā tangkā sōm ngā chang-kāndē.
Woman killed man him arrest able on rupees fifty get will.
The man who arrests the murderer of the woman will get fifty rupees.

Kē tenggōl a-mang-tā-i. Ga-hol-un.
My stick it lost has been. Search for it.
My stick is lost. Look for it.

Yān-in na-mang a-ūm-em ?
Night in your dream it is ?
Do you dream at night ?

Nang ī-bol ā lambi na-bol-lū-ham ?
You why road you done not have ?
Why have you not done the road ?

Mēthal mez a-kom koi-in.
Gun table near place.
Put the gun near the table.

Mēthal mez a-chung-ā koi-in.
Gun table on put.
Put the gun on the table.

Na-khū a-sūngōvā chī idā phā-lū hām ?
Your village within go why good not is ?
Why is it forbidden to enter your village ?

Nang shē a-lē-tā-ve. Nang shē a-lē-pō.
You say it true has been. You say it true not.
What you say is true. What you say is not true.

Mēthal chō a-phā-pō-e.
Gun buy it good not is.
It is not allowed to buy guns.

Mē ma-shem-in. Thing tō pol to tam-pī hin chou-in.
Fire make wood and straw and much here bring.
Make the fire up. Bring plenty of wood and straw.

Thing a-kōt-le, mē keti-kou-you-pō-ndē.
Wood damp if, fire rub able not will be.
You will not be able to light the fire if the wood is damp.

Na-hāt chan-chan-ni chē-in.
You strength up to go.
Go as quickly as you can.

A-ying-dā-le, kumai ka-bol-inde. Hlā a-wāt-le,ka-bol-tē-pō-ndē.
Dark if show I make will. Moon shine if I make able not will be.
If it is dark, I will give the show. If there is a moon I shall not be able to give it.

I-na-lō-v-ā yū na-hōn-am ?
What you taking wine you make ? What medicine by ?
How (from what) do you make zu ?

Tū-hi-yai bī āt pha-tā-m ?
Now grass cut good is ?
Is it right to cut grass now ?

Noushen a-shō-le, numē a-tī-le, noushen gi-wā ngai-am ?
Babe it bearing if woman she die if, babe rear customary is ?
If a woman die in childbirth, is it customary to rear the child ?

Mi khat-tā-in a-gi-wā-e. Mī khat-tā-in a-tat-lū-ve.
Men some rear. Men some they kill..
Some people rear it. Some kill it.

Nang an na-nē-you-tāv-em ?
You food you eat finished have ?
Have you finished eating your food ?

Hlā īyā you-tā-le, lou hlou pāt-tē-indem.
Months how many finished having if, fields cultivate fit will be.
In how many months it will be fit to cultivate your fields ?

Mōl-lēn-ā na-hōn a-kūm-sē-in lou khat na-bol-am ?
Hill great in you yearly field one you make ?
Do you cultivate in the same spot every year in the hills ?

Kēn na-khū sūngōvā ka-ūm-nōm-pō-ĕ.
I your village within I remain wish not am.
I do not wish to stay in side your village.

Kēn ama-gom-ā tū khat ka-dong-nōm-ē.
I him to word one I ask wish am.
I wish to ask him one question.

Amā nang-gom-ā tangkā īyā a-bat-lem ?
He you to rupees how many he owes ?
How many rupees does he owe you ?

Amā tangkā lā kūm īyā hi-tā-m ? A-shot-ta-i.
He rupees take years how many been has. It late is.
How long ago did he borrow the rupees ? Long ago.

Tūnin wō yūnte, ka-tī. Ka-khō a-shī-i.
Today rain fall will, I say. My body cold is.
I think rain is coming. I feel cold.

Hiche tuidung a-tū-e. Kēhōn ka-pal-you-pō-nde.
This river it deep is. We we cross able not will.
This river is deep. We shall not be able to cross.

Kēn gamla ka-chi-kōn, nang na-bat tangkā na-pē-lō-le, kēn nanggoma dandi ka-pē ding ka-hi.
I far I go before you you owe rupees you give not if, I you to punishment I give must be.
If you do not pay the money you owe before I go away, I shall have to punish you.

Yinglē kē-hon tui-lēn ka-pal-ding-ka-hi.
Tomorrow we water big (river) we cross shall we are.
Tomorrow we shall have to cross a big river.

Kēn na-khū-ā ka-om-pē-in, mēthal a-ūm-you-si apē-vin. Tūnin mēthal na-pē-ūle. Kēn ī-macha ka-bol-pō-nge. Yinglē khū-ā mēthal a-ūm-pō-i, na-tī-le, hao-sā-lēn-in, sakhi humpī-yā a-khetding a-hi. Nūngā mēthal ka-mūt-le, kēn tangkā tampī lē-ū-nate.

I your village in I being time in guns being able or complete up to give. Today guns you give if, I anything I do not will. Tomorrow village in guns they be not you say if chiefs. Withness tiger tooth they bite will they are afterwards guns I seize if, I rupees many take shall.

Give up the guns while I am in your village. If you give up the guns today I will do nothing. Tomorrow the chiefs must swear that there are no guns in the village. If afterwards I get a gun, I will fine you heavily.

Ka-tā a-chol-ta-i, shē-in yū ka-don-nōm-ē.
My body it weary is saying wine I drink wish am.
I want to drink some zu because I am tired.

Na-hōn na-hlām-ule, kēn ka-vet-nōm-ē.
You you dance if I I look wish am.
I want to see you dance.

Na-hōn hlāpī na-sā-u-le, ka-ngai-nōm-ē.
You songs you make if, I listen wish am.
I want to hear your songs.

Pasal nī thingkūng lī-ā a-tou-ban-ē. Hūmpī a-hūng a-hi. Pasal nī a-ki-chā-a-hē-ve. A-hlai-tai. Hūmpin a-del-e.
Men two wood hollow shade in they sit. Tiger it come it is. Men two they afraid they are. They run away are. Tiger it pursues.
Two men were sitting in the shadow of a box and a tiger comes. They are afraid and run away. The tiger pursues them.

Yainin na-khil-hong-pā a-min ī-hi-am.
Yesterday you with coming man his name what is,
What is the name of the man who came with you yesterday.

Pōn-in shā-na-ding a-hoi lai ga-hol-ūn.
Cloth house build for to good place search.
Look for a good place to pitch the tent.

Tūnin nang na-hūng-shot-tā-ve.
Today you you come late have been.
You arrived late today.

Hiche gammang a-ying bēshē-tai. Kēn wāchā ki-mū-tē-pō-nde.
This jungle dense excessive is. I birds I see may not will be.
This jungle is too dense. I shall not be able to see the birds.

Wāchā a-bōlēn a-leng-tai.
Birds all they flown have.
The birds have all flown away.

Mōl-a-mōl a-ki-kā tuilūng khat a-hi.
Hill and hill between river one it is.
There is a river between the hills.

Lēi-chūng-ā na-ki-shen-hlū-le, na-khen bong-inte.
Creeper from you fall if, your leg lame will be.
If you fall while on a bridge, you will be lame (you will break your leg).

Mē ga-ti-in. Til dom-in. Til kingnou a-tē-tai.
Fire blow load take up load put down permitted is.
Blow the fire, take up your loads you may rest (put down the loads).

Huche hu nūmē-nū angōng ī-bol-ā pōm-a-ham ?
That women neck why swollen it is ?
Why is that woman's neck swollen ?

Ibi hlā tā-in, bū na-ki-tū-ntem ?
What month occurring in seed (paddy) you sow will ?
In what month will you sow the paddy ?

Iti phā tā-le, bū na-ki-tū-ntem ?
What time occurring if seed (paddy) you transplant will ?
At what time will you transplant the paddy ?

Ibi hlā pēn-in bū na-ki-āt-intem ?
What month time in, paddy you cut will ?
In what month will you cut the paddy ?

Hiche lambi hoi kom-ā vi-gē-intem ?
This road whither lead will ?
Whither does this road lead ?

Nang ibi til na-hol-ham ?
You what thing you search are ?
What are you looking for ?

Mipā hū hlā-tā-v-in. Kēn ka-lā-nōm-ta-i.
Man him release. I release wish have am.
Let the man go. I have decided to let him go.

A-you-ta-i. Kēn an nē-you-tā-ī. Nī īyān in sim you-tā-v-intem.
It finished has is I food eat finished have. Days how many houses count finished have will be.
It is finished. I have finished eating my food. In how many days will the houses be completely counted.

Pat thing-lang-ā a-kē.
Cotton wood side it grows.
Cotton grows on the hill side.

Lengpihi ibi bol ibi shā hi-am ?
Earthquake what do what make is it ?
What causes an earthquake ?

Cham khat a-ūm-le, kēn amagom-ā tū ka-shē-inde.
Moment one he being if I him to word I say will.
I will speak to him in a moment.

Kēn na-khū-ā ka-hūng-khit-ding-ka-hi.
I your village to I come back must I am.
I shall have to return to your village.

Nang yainin na-khī-shil-em ?
You yesterday you bathe did ?
Did you bathe yesterday ?

Nang-in ī-bol-ā ghāl-lū na-shāt-tan ham ?
You why enemies heads you cut off ?
Why do you cut off the heads of your enemies ?

Hiche laili Phaibī-ā ga-ki-lā-en. Nang-tō-lō-a-pha-tā gi-lā-na-na te.
This writing Manipur to take you medicine good get you will.
Take this letter to Manipur and you will get good medicine.

Hlā shē-ā nang na-lū na-vō-(y) ingem ?
A month saying you your head you shave ?
Do you cut your hair every month ?

Hiche pā hū nang samtī a-lā-tē-(y)em ?
This man your comb he take may ?
May this man use your comb ?

Amā ningkūm-ā-ōm-nā a-chou-ū-tai.
He last year he being thence he moved away has.
He has moved away from the place where he was last year.

Tou-kāng a-ūm-pō-i : tou-pūm a-ūm-pō-i-wat tam-pī a-ūm-e.
Mosquito it is not, sandflies they are not : leeches many they are.
There are no mosquitoes or sandflies but many leeches.

Thūnin yū kam-hi-in. Na nē-mūl sā-(v) inte.
Today wine drunk not (be). Your chin hair long will be.
Do not be drunk today. Your beard will grow long.

Ka vō kit-e kēn ka-hlūp-nōm-ē.
My head pain is I sleep I wish.
My head aches. I wish to go to sleep.

Amā tūkūm khājona a-pē-tāvem?
He this year revenue he paid has?
Has he paid this year's revenue?

Na-khū-ā koi hī a-tī-am? Na khū-ā yainin a-tī koi ham?
Your village in who he dead is? Your village in yesterday, he dead who is?
Who is dead in your village? Who died in your village yesterday?

Nūmē-nū sēl noi a-loi-i.
Woman cow udder she draw is.
The woman is milking a cow.

Nahōn dāpi hoi-ā na-chō-ham?
You gongs where you buy are?
Where do you buy gongs?

Nang le amā le (nang yong ama yong) takhat na-hē-(v)i.
You both and he and (you both he and) one you are.
You and he are just alike.

Na-mang-ā tui na-mū-le, na-chāng phā-nte na-tī-(v) em?
Your dream in water you see, if your crop good will be you say?
If you see water in a dream, do you believe that your crops will be good?

Hlā iyā-n chā-pang noi a-chep-dā-dem?
Month how many in infant breast it suck cease permitted is?
In how many months will the child be weaned?

Hiche hu a-nē-bēshē.
This it small too much is.
This is too small.

Nang na-dang chā-am? Ka-dang a-cha-tai,
You your thirst is? My thirst is.
Are you thirsty? I am thirsty.

Nī sōm nī a-you-tā-le kēn Phaibī-ā ka-chē-khit-ding-ka-hi.
Day ten day they finish have if I Manipur to I go back must I am.
I must go back (return) to Manipur at the end of ten days.

Na-hōn īdā kinā-na-he(v) em? Amā kē lou ē-lā-pī-tai.
You why quarrel you are? He my land seized has.
Why are you quarrelling? He has seized my land.

Thma-hōn a-ki-cham-tāve (A-keo-tē-tai).
They they mutually level are. (They mutually agreed are.)
They have made an arrangement. (They are agreed.)

Mao gi pui phā-in, hlāngval a-ki-bōn-ngai-am ?
Woman marrying time at bachelors they mutually wrestle customary are ?
Do the bachelors wrestle by custom at the marriage of a woman ?

Ying-lē nī-shō-mā-sangin ka-che-ng-ka-te.
Tomorrow sun birth before I go will I will.
Tomorrow I shall start before sunrise.

Hiche khū in mē-ā ka-hē nī iyā hi-tām ?
This village house fire in burn days how many been have.
How many days ago was this village burnt ? [Note—They say the houses of the village are burnt.]

Nang in na-sim-you-tā (v) em ?
You houses you count finish have ?
Have you finished counting the houses ?

Hiche lam a-dī-(n) am ? A-dī-i.
This road it correct is ? It correct is.
Is this the right road ? It is.

Ka-shāl-lū a-bōn-chān mē na-ka-tai.
My granaries they all fire burnt have.
All my granaries have been burnt.

Lamlen khū mē ka-nā hlā nī a-hi-tai.
Jungle village fire burnt months two it has been.
The village jungle was burnt two months ago.

Kēn yinglē in ka-sim-pan-inde.
I tomorrow houses I count begin will.
I will begin to count the houses tomorrow.

Nangin ī-bol-ā na-yī-nū na-ki-khen-tā-(v) em ?
You what doing for your wife you mutually separated have ?
Why have you separated from your wife ?

Na-khū-ā ka-hūng-ma-sangin. Na-khū-ā ka-hūng-you-in.
Your village to I coming before. Your village to I coming finishing.
Before I came to your village. After I came to your village.

Hiche pasal hu a-lū hāng nōm-bēshē.
This man he wrathful wish exceeds.
This man is much too given to anger.

Hiche pā kom-ā an a-nī-shē-in na-pē-ding mē imā bol-ūn.
This man near to rice daily, you give shall arrangements make.
Arrange to give this man rice daily.

Matū am-ta-pō-i, lē-mang-tān.
Use was not take, destroy.
This is of no use. Throw it away.

Na-yā chā-hi-in. Ka-yā a-chā-tai.
Your shame shame not. My shame it shames.
Do not be ashamed. I am ashamed.

Ama-hōn paten a-kul-hlūm-na-ding a-chē-tā-ve.
They Deity worship in order to they gone have.
They have gone to worship the Deity.

Amā ī-bol-ā lam-khā a-ding-em ?
He what doing in road divide he stand is ?
Why is he standing where the roads divide ?

Nang sot-pin nā-na-ta-i. Nī nī nī thum nī a-phā-you-pō-nde.
You long you ill been have, day two day three in good (we able not will be.
You have been ill for a long time, and you will not be able to be well in two or three days.

Hiche khū a-lēn-pī ; adang khū nēo-chā-chā.
This village big big other villages small small small,
This is much the biggest village.

Tū-kūm-ā lou yōng ning-kūm-ā lou yōng khat khat a-hi.
This year in field and last year in field one one they are.
Our cultivation this year is in a different place from last year.
(It is also possible to say chōm chōm a-hi, are separate, as in the phrase na-chūm chōm-in ding-tān, you separating separating stand, stand apart)

Tū-kūm-ā yū-chā tam-pī a-hūng-in kēn-chang chān a-nē-you-tān chāng ka-wai bēshē.
This year rats many coming, our rice eating feeding completely rice we troubled exceedingly.
We are in difficulties as to rice this year, because the rats came and ate it up.

Amān a-shē tu yōng nangin na-shē tū yōng a-ki-mat-pō-e.
He say word and you say word and they mutually seize not are.
His statement and yours do not agree.

Nangin Sahib kangjē a-vō na-vet-nōm-em ?
You Sahib ball strike you look wish are ?
Do you like to see the Sahib play polo ?

Nang lou lā-pī-pā min i hi-am ?
Your field take man name what is ?
What is the name of the man who took your field ?

Na-ghil khēl pha*-(t) in, lengpihi a-ūm-le, kēn chāng ti wai bēshē-inte na-ti-(v) em ?
You hungry being time in earthquake it being our food trouble excessive will be, you say ?.
Do you believe that if an earthquake occurs while you are hungry, rice will be very scarce ?

Koi-pā-kom-ā laili na-pē-di (ng)-ham ?
Who man near to letter you give will ?
To whom will you give the letter ?

Ka-yī-nu pōn hoi-tā-in khōng a-he-ta-i.
My wife cloth finely weave she know has.
My wife knows how to weave cloths nicely.

Na-gam-ā pat a-kē a-phā-i.
Your district in cotton it grow it good is.
Cotton grows well in your district.

Vūbang a-tā-i. Dai-tui tam pī-a-ūm-e.
Frost it fallen has. Dew much it is.
There is a frost. There is much dew.

Hlā hlui-ā kēn shaghi khat ka-kāp-ta-i ?
Month past in I deer one I shot have.
I shot a deer last month.

Hlā a-tī-le, kēn Phaibī-ā ka-chē-ng ka-te.
Moon it die if (or when) I Manipur to I go will I am.
Next month (at the end of this month) I shall have to go to Manipur.
Adang koi koi kēn-gom-ā tū a-shē-nōm-ūvam ? Hung-she-in.
Other who who me near to word say he say wishes ? Come say.
Who else wishes to speak to me ? Come and speak.

A-ki-būt-le, koi na-hāt-lam ?
They mutually wrestling if, who you strong was ?
Who won in the wrestling ?

Nī iyā-n in sim-you-tā-(v) intem ?
Day how many in houses count finish have will ?
In how many days will the counting of the houses be finished ?

Na-chīt-le, ibi na-shē-ham. Na chīt le, pha-nte, na-tī (v) em ?
You sneeze if, what you say, you sneeze if, good will be you say ?
What do you say when you sneeze ? Do you think it lucky to sneeze ?

Ka-phat-vet a-sū-ket-pā koi-hi-am ?
My face look he cause break man who is ?
Who caused my looking glass to break, or who broke my looking glass ?

* 'a' long if unsuported by the euphonic consonant.

Siki thūm a-pē-in amā sumbēl a-chō-tave.
Quarters three he giving he cooking pot he bought.
He bought a cooking pot for twelve annas.

Kēn tenggol na-sū-bot-le, ka-lū hāng-inte.
My stick you cause break it, I angry shall be.
I shall be angry if you break my stick.

Kēn amāhōn mēthal ka-choi-tā-(v) in, amāhōn ka-lūng a-dong-tai.
I their guns I took because they me hate.
They hate me because I took away their guns.

Na-lūng dong-hi-ūn. Ka-lung dong-hi-ūn.
Yourself worry not. Myself worry not.
Do not bother yourself. Do not hate me.

A-khīnā-pā koi hi-am a-tītā ?
They quarrel men who is first ?
Who quarrelled first ?

Anū nūngā a-khīnā-pā koi hi-am ?
After after quarrelling man who is ?
Who quarrelled afterwards ?

Kē hing-masen, kēn nang-ma tūhī a-hī-chā-chān ūm-in-katē.
I live up to. I your order obedient shall be I.
I will obey your orders carefully as long as I live. (Note the intensive effect of the reduplication giving the sense of 'carefully,' 'scrupulously.')

Nang-in na-mat you-tō-pā koi hi-am ?
You by you arrest able not man who is ?
Who is the man you could not arrest ?

Amā-hō a-nat-na-ding pasal nī a-chē-tai,
Him they arrest for men two they gone have.
Two men have gone to arrest him.

Kēn tangkā ki-bong-hēmin ka-hop-tai.
I rupees equally I divided have.
I have divided the money equally.

Na-khū-ā nūmē nū tam-indem, pasal tam-indem ?
Your village in women many will be, men many will be ?
Are there more women than men in your village ?

A-hūng-lō-pā a-min ī hi-am ?
He come not man his name what is ?
What is the name of the man who did not come ?

Nang-in hiche pasal hī nūmē a-vō na-mit-in na-ki-mū-tā-(v) em ?
You by this man this woman he strike your eye with you seen have ?
Did you yourself see this man strike the women ?

Tū-vē-in wō a-yū-pō-e : a-yū wō a-hling-am, a-hling-hi-am ?
Up to now rain it fallen not has, it fallen rain it sufficient is it not is ?
Up to now no rain has fallen. Is the rain which has fallen sufficient or not ?

Amān wānoi mī a-ngai a-hē.
He all men customary he knows.
He knows what is usual (or what is right or what is polite).

Ying-kā-le' nī-hlā-ā shō-nī hlūm-in amān yā a-don-ē, thibū a-chēp-e.
Early sunrise, sun fall to-hot sun sleeping he wine he drinks, pipe he sucks.
He drinks and smokes all day long (from dawn to sunset).

Amā khat yōng a-hūng-lō-le, kēn bichar ka-bol-tē-pō-ndē.
He one and become not if, I judgment I do able not will.
So long as both parties do not come, I shall not be able to try the case.

Ka-pēn ka-pū ka-pā lē-k̀hū a-sūngōvā a-hūng-pēn a-hī.
Our ancestors, our grandfathers, our fathers, earth hollow it within from they come ancestors they are.
Our ancestors came from a cave in the earth.

Na-kheng ī-bol-a ā-ki-bai-tā-(v) em ?
Your leg what doing with it lame has ?
Why are you lame ?

Tasipu a-chā-nū na-ki-chen-pī-tā-(v) em ?
Old man child girl you mutually running make have ?
Have you married the old man's daughter ? Lit, have you run off with her ?

Tasipu a-chā-nū mou na-pui-tā-(v) em ?
Old man his daughter wife you take have ?
Have you married the old man's daughter ?

Phaibī-ā na-hūng-in nang-in-ui-lūng iyāt nē-pal-tā (v) em ?
Manipur from you coming you by water deep how many you cross have ?
How many rivers have you crossed on your journey from Manipur ?

Amān ī-bol-ā lang-ā tou-va-ham. Amān oi nān a-tī-tai.
He what doing for doolie in sitting is? He stomach ill he died has.
Why is he sitting in a doolie? He died of cholera.

Lēl khat sūngā kē til you-sī dol-inte.
Basket one in my things all fit will.
All my things will go in one basket.

Hiche khū shēl-pal a-ghen-tā-(v) e.
This village cattle fence it surrounded has been.
This village is surrounded by a fence against cattle (stockade).

Amā-hōn sou a-dor-tā-(v) e.
They by panjis spread have.
They have put down panjis.

Tou-na-ding amā-hōn phē a-phā-tā-(v)e.
Sit for they by mats they spread.
They have spread mats to sit down.

Na-nī hing-am tī-am?
Thy mother-in-law alive is dead is?
Is your mother-in-law alive or dead?

Mōl-ā ka-kal-in ka-tā a-chol-pō-nde, ka-ti ōm-i.
Hill on I climbing in, my body tired not will be, I say.
I do not think I shall be tired climbing the hill.

Na-keng ling-in a-sut-em? A-bot-dō-in.
Your foot thorn by it pierce is? Pull out.
Has thorn pierced your foot? Pull it out.

Khājona na-pē-dā-ding a-hi-tai.
Revenue you give abstain will it has been.
You need not pay revenue.

A-khīnā-pā koi hi-am a-phēl-ā?
They quarrel men who is he drove?
Who parted the men who were quarrelling?

Nang-in shaghi nūng na-yui-tē-nā-em?
You by deer after you follow able you are?
Can you track a deer?

Thinglangā ka-ūm nōm-tāvem, phai-ā ka-ūm nōmtā-vem?
Hill side on, he wish have, plain in he wish have?
Do you prefer to live on the hill or in the plain?

Chē-hen, chē-tai-tē.
Let them go, let us go.

Kēn chē-na-ding hlā nī awāt-tai.
I go in other months two wanting are.
There are two months before I go.

Itā wāng pābeng pā-am ?
What sort flower bloom is ?
What sort of flower is that ?

Ibi na-bol-ā na-nē-em ? Nang-in ibi na-yō-em ? nang lou shēl-ā na-hlōm ?
What you do in you eat are ? You by what you sell ? You by cattle by field plough ?
How do you live ? What do you sell ? Do you plough with cattle ?

Nang yainin tui-dung nē-pal-ta-vem, khōng ūm-am, pūm um-am, lēichūng ūm-am ?
You yesterday water you cross have ? boat was raft was came on was ?
Did you cross a river yesterday ? Was there a boat or a raft or a bridge ?

Nakhū phā-ma-sangin nangin mōl īyā na-kal-u-na-tem ?
Your village arrive before you hills how many you climb will ?
How many hills have you to climb before you reach your village ?

Hiche hī ibi shen dāna ibi eng dā-na ham ?
This this was red colour ? What green colour is ?
What colour is this ? Red or green ?

Nang na-ūm-nā hē-kom-ā na-khū na-shem kang īyā hi-tām.
You your being from here your village you build generations how many been has ?
How many generations ago did you build your village here ?

Mōl-len sit lam-ā ; mōl-len asā lam-ā ; mōl-len ahlāng lam-ā.
Hill big round side. Hill big high side on. Hill big below side on.
Round the mountain. On the mountain. Below the mountain.

Kē mā kot kom-ā lū-kūkū tē-pō-na-tē.
My presence near in head covering cover able not will be.
It is not permitted to carry an umbrella in my presence.

Sāng tē-in. A nem-chān dom-tang.
High lift. Low place.
Lift it up. Put it down low.

Kūm khat a-hē, īyāt-ve kūyet na-bol-ngai-am ?
Year one it is, how many times ghenna (worship) you do customary are ?
How many times do you do ghenna in a year ?

Kēn amā-wāng a-lim-lim ka-ki-mū-tā-pō-ē ?
I him his appearance appearance I see have not.
I have never seen him.

Na-chōm-le, nang gamlā na-chōp-you-hēmi ?
You jump if, you far you jump can ?
Are you good at the long jump ?

Chē-na-ding phat a-hi-tai.
Go in order to, time it been has,
It is time to go.

Hoi-lam pasal hi-am ? A-dung sāng-am a-dung nēm-am ?
What sort man is ? Appearance tall is, appearance short is ?
What sort of a man is he ? Is he tall or short ?

Nang yinglē kēn-(k) gom-ā na-chē-sab-ding na-hī.
You tomorrow me near to you go with must you are.
Tomorrow you will have to come with me.

Aghai (y) akhūn a-tī-le, ahlān koi ham a bol-ding-ā ?
Pregnant woman she die if, burial place who is he make must for ?
If a pregnant woman die, who has to dig the grave ?

Ahlān kōn bol-ūnte.—N.B.—[The form of the interrogative pronoun with the agent case affix, as in kōn, is rare.]

Amā ālūng tim a-phā-bēshē.
He his heart speech it good exceeding is.
He is a clever man.

Ka-mit-mū-ā. [Lit., my eye seeing in, in my presence.]

Kēn tengchā gamlā ka-kō-tai. Nang shōng gamlā na-shē-you-tai.
I spear far I thrown have. You stone far you throw can.
I have thrown the spear a long way. You can throw the stone a long way.

Hoi-ā na-gē-dī (ng)-ham ? Nakhū phā-ma-sangin, yān nī īiya na-gē-dī (ng)-ham ?
Where you stay will ? Your village reach before, night day how many stay you will ?
Where will you pass the night ? How many days and nights is your village distant ?
[N.B.—*Gē* has exactly the meaning of the Manipuri *lēk*, to halt for the night when on a journey.]

Asā lamā na-chēn-ung ahlangā na-chēn-ung ?
High side on your village is, around (meaning on the other side of) your village.
Is your village on the top or on the other side of the hill ?
[N.B.—*Ung* is a very rare form.]

Gō-hū ga-phūt-in. Silki ort-dim-in.
Bamboo that plant. Glass fill.
Plant the bamboo in straight. Fill the glass.

A-hlūn a-lū-chang a-sūk-ai.
He falling his head he touched.
He fell and hurt his head.

Na-chā pasal ham numē ham ?
Your child boy is girl is ?
Is your child a boy or a girl ?

Thādo pao tū a-ghil-e.
Thado language word difficulty is.
The Thado language is difficult.

Kēhōn a-tī mī ka-wui-bebu-le, pasal a-tī-le, hlā-pī ka-sāwe.
We dead person we burying on man he die if, song we make.
When we bury any one if it be a man, we sing songs.

Nūmē a-tī-le, hlāpī kā-sā-pō-e. Hou-sā-lēn a-tī-le, lāng-in,
Woman she die if, song we make not. Rich cattle great he die if box in.
We do not sing songs when a woman dies. If a chieftain dies.

Ka-hot-ve thum-ve. Lāng-leng-in ka-koi-u-ve. Hlā khat you-ūle,
We shake three times, box big in we place, month one finished when.
We shake him in a box thrice and put him in a big box and at the end of a month.

Tūn-vi phā hi-dā-nde a-tī-le, le-ā ka-wui-ve pōn-in a-lū yōng.
Now indeed time he have shall say when, earth in we bury, cloth in his head and
Saying now indeed is the time come, we bury him in the earth.

A-ghū yōng ka-sūn-ve.
His bones and we wrap.
And we wrap his head and bones in a cloth.

[It is clear from this specimen that the present form in *ve* or *uve* when the insertion of an euphonic vowel is necessary, is the habitual form of the present to be employed for the acts of everyday life. *Hou-sā* means chief and its derivation is probably that given above. We may notice that *lēn* in the combination *lāng lēn* has received a *g* in accordance with a rule of consonantal harmony similar to that mentioned in the section page 3, relating to consonantal modifications. The use of the *d*'s in the word *hi-dā-nde* is due to a similar cause.]

Tōn-lai-in ka-pū ka-pā ka-pēn lē-kū a-sūng-ō-va a-ūm-ē. Laili patēn-in.
Formerly our fathers our grandfathers it within our ancestors earth cover they were. Writing Deity by.

A-na-pēn, shā-ūn a-na-pēn, ai-imūt-lā-nin huichān a-na-hlō-mang.
He giving animal skin he giving, they sleeping dog by the taking spoiling.
tai, hiche kal shē-in ka-het-a-pō-ve.
Has this time saying we know not.

Formerly our ancestors lived inside the earth. A Deity gave them skins of animals and taught them how to write. While they were asleep a dog came and seized the skins and from that time till now we have not known how to write.

This example gives a fair illustration of the way in which the participles are used to connect one sentence with another.

Lē-ku means literally earth cover, being derived from the words *lē* earth, and *ku* to cover, *lē-ku* therefore means cavern.

Mang is a neuter verb, meaning 'to be spoilt' but there is often some inaccuracy in the way these neuter verbs are used, though strict usage would require the employment of a causative suffix.

The Tale of a Tub.

Pasal nī thing-kūng lī-ā a-tō-ba-ne. Hūmpī a-hūng a-hī.
Men two wood hollow shade in they sitting where, tiger he come he is.

Pasal nī a-ki-chā a-hē-ve. A-hlai-tai. Hūmpin a-del-e.
Men two they afraid, they are they ran, tiger it pursues.

Hūmpī thing kūng noi-ā a-khal-tai. Pasal nī thing-kūng a-kūp.
Tiger it wood hollow top on it climbed has. Men two wood hollow turn.

A-hai-tai. Hūmpī-mē khem khat a-dor-tai. Hūmpī mē khem khat.
They endeavour. Tiger tail bit one it stick out. Tiger tail bit one.

A-dor-e. Kān-i-tē-a-tī ; a-kān-tai. Hūmpin thing-kūng.
It sticks out, tie let us they say ; they have tied. Tiger wood hollow.

A-pōn hlai-ding a-ki-wō-tai a-pōn a-hlai-pan-tai.
He carrying run to, he endeavours, he carrying, he run begun has.

Two men were sitting in the shade of a tub when a tiger came up. They were afraid and ran, but the tiger pursued them and climbed on to the tub. The two men succeeded in turning the tub over. They said there is a bit of the tiger's tail sticking out. Let us fasten it [or tie a knot in it], and they tied a knot in it. The tiger struggled to carry the tub off and at last carried it away.

[This ingenuous narrative was used to illustrate the lantern slides which I was in the habit of showing to the people when on tour among them. *Kūng* is an interesting word, as it shows the retention of the nasal sound, and is connected with the root *kū*, to cover. Anything that is covered may be regarded as also hollow, and the combination produced the meaning 'tub.' *Kī-wō*, to endeavour, to try, is also found as go. *Pan* to commence, may also be noted. *Dor*, to stick out, as in *dom-dor*, to lift out.]

(Taken from the Linguistic Survey Report, Volume iii, Part iii page 71).

" Ka-pā ka-pū sēi, tōn-lain mī yause hūlā-hūngkōn
My father my forefather said, in early time people all Netherland in
a-ūm-e. Khongsai-le Maithai awōl a-hai. Amā-hōn del
they were. The Khongjais with the Manipuris friends they were.
ama-hō del a-kichū-hōnin ; a-nūn chēm-in a-lāyā
They cloth disputed ; their mother dao with in the middle
a-tan-e. Maithai-pan khōngma a-saan-e. 'A-nūng a-thak-e'
cut. The Manipuris by haimang trees they cut. Footprints new
are
a-tin mī tampī a-nūng-ā a-chē, chūchā Maithai tampī
they saying people many afterwards they went, hence the Manipuris
many
a-hai-ye. Khongsain nāchang a-san-e, a-nūng-ā
they are. The Kukis by plantains they cut, afterwards
a-dontān. 'Anūng a-lui-te' a-tin mi tampī a-chē-num
they sprang up. Footmarks they are old saying people many they
to go wished
tā-pōi. Mi alhōm a-chē-tai. Chūchā Khongsai a-lhōm-ā.
not. People few they went. Hence the Kukis they are few.

Our forefathers have told that men formerly lived in the bowels of the earth. The Khongzais and the Mēthēs were then friends. One day they quarrelled about a cloth, and their mother took a dao and cut it in two pieces. The Mēthēs began to cut haimang trees, and finding their footprints fresh many people followed them. That is the reason why the Mēthēs are so numerous. The Khongzais went to cut plantain trees and then ascended into the earth. These footprints looked rather old, and therefore only few people followed. The Khongzais are, therefore, few.

[This story was taken down by a young Manipuri who possessed a fair education, and it is obvious that he has used one or two purely Manipuri idioms. For instance, he gives the word Mēthē, while the Thado uses Mēlē, for Manipuri.]

Yause is for *a-ūm-you-si*, corresponding to the Manipuri *leiba makhē*.

Hūlā-hūngkōn. I am inclined to translate this as before coming to the top, *i.e.*, before emerging from the earth. *Hūng-kōn* means just before coming.

Khongsai-le Maithai. It is usual to use two *le* 's.

Awōl. The ordinary form gives the initial sound as *g*, but it is only a proof of the extreme lenity of the initial.

A-kichū-lhōnin. *Ki* is the particle of mutuality. *Chū* seems to mean ' to take ' and is perhaps connected with *cho*, to buy, while *lhō* means ' to take away, carry right off.' In this way the sense of ' quarrelling ' is obtained.

A-thak-e. The ordinary form is without the final consonant.

Nāchang. *Nā* is a leaf and *chang* is the particle usually affixed to anything round. It would be interesting to ascertain how the plantain came to be called the round leaf. The other word for a plantain is *mot*.

A-nūng and *a-nūng-ā*. The connection between the footprint and behind is clear. One leaves one's footprints behind one.

[I may say that this story is not complete in its present shape, as the point of the quarrel about the cloth is not brought out. The Manipuris got the larger share, and for that reason they now use more cloth in dressing themselves than the Kukis, and they, the Manipuris, being the younger, were helped by their mother in the quarrel.]

THĀDO-ENGLISH DICTIONARY.

A, adjective prefix, used with all monosyllabic adjectives. For this reason a large number of adjectives will be found under the letter 'A.'

A, pronominal prefix of the third person.

Ā, noun, a bird.

Ā, the suffix of the locative case.

Ā chal, noun, a cock.

A-bā, adjective, cheap.

A-bā, adjective, easy, probably derived from the preceding word.

A-bōn, adjective, all, appears in the following modifications:—a-bōn-en, a-bōn-pī, in which *pī* is the suffix of magnitude, and a-bōn-chā, in which *chā* is the suffix of diminutives.

A-bong, adjective, white.

A-cham, adjective, short, level, even ; has the sense of "agreement" in the phrase *ki-cham*, to be mutually level, to agree.

A-ching, adjective, wise, intelligent, *cf.* Manipuri *singba*.

A-chol, adjective, tired, as ka-tā a-chol-e, lit., my body is tired.

A-chom, adjective, short.

A-chōm, adjective, different, apart, the vowel is sometimes changed to *u*, especially when reduplicated.

A-chom-nem, adjective, low.

A-chughā, adjective, poor, S.

A-chung-ā, postposition, on.

A-dang, adjective, other, else, used with the interrogative pronoun; *a-dang koi*, who else ?

A-dī, adjective, correct, *cf. dik*, Rangkhol, and Tibetan *dik dík*.

A-dim, adjective, full, as of water, *cf.* Tibetan *tem-tem*.

A-doi, adjective, weak.

A-dong, adjective, new, fresh.

A-dop, adjective, cold, sometimes also a-dup.

A-eng, adjective, green, yellow.

A-eng, noun, turmeric.

A-gam-lā, adjective, far, distant.

A-gei, adjective, late.

A-ghī, adjective, heavy.

A-ghil, adjective, difficult (probably identical with the preceding word).

A-ghin-na-bol, verb, to punish; *ghin* is probably akin to *khil*, to do wrong, *bol* is to do.

A-ghong, adjective, lean.

A-ghop, adjective, lean.

A-hā, adjective, dear.

A-hā-nūn, adverb, strongly ; derived from root *hāt*, strong.

A-hā-tal, adjective, dear, see a-hā, above.

A-hao, adjective, rich.
A-hāt, adjective, strong; adverbs formed from this root are a-hā-nūn and hā-pin, the final *t* being elided; it is also sometimes incorporated with the verbal root as a-hā-chē-chē-in, go fast.
A-hem, adjective, sharp.
A-hem-lō, adjective, blunt, derived from the preceding word by the addition of the negative suffix *lō*.
A-hlōm, adjective, few.
A-hoi, adjective, pretty, beautiful.
A-hōng, adjective, cheap, *cf.* Manipuri, *hōngba*.
Ai, noun, crab.
A-kā, adjective, double-barrelled, term used with mēthal, gun.
A-kan, adjective, low, shallow of rivers.
A-keng-bai, adjective, lame, *keng*, leg, and *bai* to halt, to stumble, as *ki-bai* to hop.
A-khā, adjective, bitter, Manipuri, Kabui *khāba*.
A-khō, adjective, difficult.
A-ki-kā, postposition, between, *ki* prefix of mutuality and *kā* from the root *kān*, meaning to fasten, *i.e.*, that which fastens two things together is said to be between them.
A-ki-kol, adjective, round.
A-kom-ā, postposition, meaning 'near,' 'to,' to, dative case.
A-kōn, adjective, crooked, Manipuri.
A-kot, adjective, damp.
A-kūm-sō-ā, adverb, annually, every year, *kūm*, year, *q.v.*
A-kung, noun, branch of a tree.
Al, noun, noise, especially of a confused nature contrasted with *ghin* q.v.
A-lā, adjective, cunning.
A-lai, postposition, between.
Āl-chā-n, adverb, slowly, *chā* is the diminutive suffix, the simple root *al*, slow, does not seem to occur.
A-lē, adjective, true, right, correct.
A-lēn, adjective, big, great. Rangkhol and Manipuri *turen*, lit. 'big water.'
A lō-in, adjective, little, small, S.
A-lū, noun, potato, Hindustani.
A-lui, adjective, old, of things.
A-lūm, adjective, hot, of water, as in Manipuri and Rangkhol.
Amā, pronoun, personal, he or she, third person, singular.
Amā-hōn, personal pronoun, they, third person, plural.
A-mel, adjective, ugly.
A-min, adjective, ripe.
A-mo, adjective, blunt.
Amolbi, noun, marks of a beating, weal.

A-mū-s-ā, postposition, before, in the presence of, mu, to see, lit., 'in sight of.'
An, noun, cooked food, rice cooked.
A-nai, adjective, near, *cf.* Manipuri '*nak*.' Tibetan '*nyemo*.'
A-nāl, adjective, slippery, *cf.* Manipuri '*lāl*,' smooth, slippery.
A-nām, adjective, smooth, see preceding word.
A-nē, adjective, small.
A-nem, adjective, low.
A-nem, adjective, soft.
A-nen, adjective, dirty.
A-ngol, adjective, mad, silly, foolish, *cf.* Manipuri *angoū*.
A-ngou, adjective, clean.
A-ning-li, adjective, square.
A-nī-shē-in, adverb, daily, *nī*, day, *shē*, see *a-kūm-sē-ā* above.
A-ong, adjective, empty.
A-pā, adjective, thin.
A-pao-mō, adjective, S., dumb, speechless, *pao*, language, speech, *mō*, rare negative suffix, only found here, the usual form being *pao-tē-lō*.
A-phā, adjective, good.
A-phai, adjective, level, plain.
A-pha-lō, adjective, bad, formed from *phā*, good, by addition of the negative suffix. Note the shortening of the *a* in *phā* by addition of a syllable.
Ā-pī, noun, hen, note *pī* the female suffix, a fowl, bird.
A-pūng-ā, postposition, aside.
A-sā, adjective, thick.
A-sāng, adjective, high, tall. Manipuri.
A-sat-hlā, noun, hot weather, root *sat*, hot, and *hlā*, month.
A-sel, adjective, raw.
A-shā, adjective, thick.
A-shāng, adjective, high, tall.
Āshī, noun, star.
A-shō, adjective, hot.
A-sot, adjective, late.
A-sūng-ā, postposition, within, inside.
Āt, verb, transitive, to cut, *bi āt*, to cut thatching grass, *sát* also means to cut, but is used in regard to trees.
Ā-tā, adjective, ripe.
A-tā, adjective, hard.
Ā-tat, noun, duck.
A-tāng, adjective, dear. Manipuri.
A-teng, adjective, clean.
A-thā, adjective, new.
A-thlūm, adjective, sweet.

A-thou, adjective, fat.
A-thū, adjective, sour.
A-tot, adjective, merry.
A-tū, adjective, deep.
Ā-tui, noun, egg, lit. 'fowl's water.' *ā*=fowl, *tui*=water.
A-tū-ye, adjective, sweet.
A-ūm-you-sī, adjectival phrase, all, every one, *cf.* Manipuri '*lēbā makhē.*'
A-vā, adjective, light, bright, *cf.* *wāt*, to shine.
A-vō, adjective, dry.
A-vom, adjective, black.
A-vor, adjective, damp, cold.
A-wā, adjective, bright, light, *cf.* *wāt*, to shine.
A-wai, adjective, broad.
A-wai, adjective, poor, troubled.
A-yāng, adjective, light of weight, swift of foot, *cf.* Manipuri '*yāng*' ba.
A-yeng, adjective, green, yellow, also as a-eng.
A-yeng, noun, turmeric.
A-ying, adjective, dark, dense, as of jungle.
A-ying, noun, night, *cf.* Manipuri '*a-hing.*' Note that *y* is occasionally euphonic, and therefore *a-y-ing* is possibly identical with *a-hing*, Manipuri.
A-yō, adjective, false, untrue.
A-yot, adjective, soft.
A-you-nī-h-a, noun, evening (query, derived from *you*, to complete, and *nī*, day, meaning thus 'the completion of the day').
Bā, adjective, cheap.
Bā, adjective, easy.
Bai, adjective, lame, used with *keng*, leg.
Bai, verb (*ki*), to hop, to stumble.
Bān, noun, arm.
Ba-nā-pā, noun, middle son.
Bat, verb, to owe. (Note that the length of the vowel in this root is liable to be changed in the tenses of the verb.)
Bē, verb, to beat a drum, *cf.* Kachcha Naga, *be-ora.*
Bē, noun, pulse.
Beng, noun, cheek.
Beng, noun, load, basket.
Bī, noun, thatching grass, *cf.* Manipuri '*i.*'
Bil, noun, ear.
Bing, noun, basket, see '*beng.*'
Bol, verb, to do, *a-ghin-na-bol*, to punish, *lambi bol*, to prepare the road.
Bōn, adjective, all, also as 'a-bōn-en,' 'a-bōn-chā,' 'a-bōn-pī.'

Bong, noun, cow.
Bong, adjective, white.
Bong-hlō, noun, mud.
Bot, verb, neuter, be broken, of an object like a stick.
Bū, verb, to wear.
Bū, noun, paddy.
Chā, diminutive suffix.
Chā, verb, as in '*ka*,' '*na*,' 'a,' with '*yā*,' '*a-chā-tai*,' I, you, or he am, are, or is ashamed.
Chā, verb, as in '*ka na, a*, with '*dang*' *a chā-tai*.' I, you, or he am, are or is thirsty.
Chā, nāun, tea.
Cham, adjective, level, *ki-cham*, to be agreed.
Chang, noun, bullet.
Chang, adjective, round, used as a suffix with nouns of anything round, as *lūchang*, head, *khi-chang*, a bead.
Chang, right, as opposed to 'left.'
Chang, verb, to obtain, get, acquire.
Chang, noun, rice cultivation.
Chīang-in, adverb, alone.
Chēng-wai, noun, rice husk.
Che-pang, noun, child, boy.
Chē-verb, to go.
Chekhit, verb, go back, return.
Chēm, noun, dao, *cf.* Tibetan '*chem-he*,' scissors.
Chem-chā, noun, knife, *chem*, dao, and *chā* diminutive suffix.
Chen, noun, abode.
Chēp, verb, to suck.
Chi verb, to go, variant of *che*.
Chī, noun, salt.
Chihōn, verb, to make salt.
Chī-khū, noun, salt well.
Chi-lging, noun, centipede.
Ching adjective, wise, *cf.* Manipurī *singba*.
Ching, verb, to tend cattle, to herd, graze.
Chīp, verb, to sneeze.
Chō, verb, to buy.
Chōk, verb, to buy.
Chōm, adjective, short, low.
Chōm, adjective, separate, distinct, apart.
Chōm, verb, to jump. Tibetan *chhong*.
Chop, verb, to kiss.
Chou, verb, to move, remove, *lānchou*, to take away.
Chughā, adjective, poor, S.

Dā, verb, to spread.
Dādul, noun, the bengan.
Dai-tui, noun, dew, *daitui tā*, dew falls.
Damūm, noun, tobacco.
Dankā, noun, silver.
Dang (chā), noun in combination with *chā* (q.v.), to be thirsty.
Dāpi, noun, gong.
Dē, verb, to like or love.
Del, verb, to pursue, drive off.
Del, noun, pagri, dhoti, cloth.
Dēng, verb, to beat, strike, *cf.* Bårå, '*dē*.'
Dēobi, noun, poison.
Dī, adjective, correct, accurate. Tibetan, *dik-dik*.
Dim, adjective, full. Tibetan '*tem-tem*.'
Ding, verb, to stand.
Ding, suffix, indicative of (1) future time, (2) purpose, (3) obligation.
Dip, noun, bag.
Doi, adjective, weak.
Doi, noun, magic.
Dom, verb, to lift.
Don, verb, to drink.
Don but, verb, to answer.
Dong, verb, to ask, question, interrogate.
Dong, adjective, fresh, new.
Dop, adjective, cold.
Dor, verb, to protrude, stick out, in composition conveys the meaning of 'out from,' as *dom-dor*, lift out.
Dui, verb, to like or love.
Dūm, noun, tobacco.
Dūng, noun, stature, appearance. Tibetan '*dong*,' face, appearance.
Dup, adjective, cold.
Gam-lā, adjective, far distant.
Gam-mang, noun, jungle.
Gē, verb, to pass the night, *cf.* Manipuri '*lek*.'
Gēl, noun, hail, *gēl hlā*, to hail.
Gēt, numeral, eight.
Ghai-ā-khū, noun, a pregnant woman.
Ghāl, noun, enemy.
Ghāl hāt, verb, to make war. Lit., 'to kill the enemy,' *hāt* is the form we find in Manipuri, while the ordinary form in Thādo 'to kill' is *tat*.
Ghāl-leng, noun, an Angāmi Nāga.
Ghāl-leng-lam, noun, the country or direction of the Angāmi Nāga, or the north.

Gham-cheng, S. far.
Gham-ghāl-lam, noun, the east.
Ghen, verb, to surround.
Ghī, adjective, heavy.
Ghil, adjective, difficult.
Ghin, noun, noise of an ordered nature, music, as opposed to *al* (q.v.)
Ghō, verb, to endeavour, try, attempt, see *gō*, *hō*, *wō*.
Ghol, noun, friend.
Ghong, adjective, lean.
Ghop, adjective, lean.
Ghū, noun, bones.
Ghū, verb, to steal, *cf.* Manipuri *hūba*. Tibetan *kū*.
Ghul, noun, snake.
Ghūteng, noun, poison.
Gim, verb, to worry, be distressed, to vex oneself.
Gi-wā, verb, to rear, bring up a child.
Gō, noun, a bamboo.
Gō, verb, to endeavour, attempt, try.
Gō, verb, to burn, cremate.
Gō-kong, noun, pipe.
Gō-long, noun, pipe.
Gōm, verb, to collect, gather, see '*kōn*' and '*khōn*.'
Gō-shem, noun, the pipes, musical instrument.
Gū, verb, to steal, *cf.* Tibetan, '*kū*,' Mēthē '*hū*.'
Gūp, numeral, six, see '*wup*.'
Hā, noun, tooth.
Hā, noun, yam.
Hā, interrogative particle, where, whither, whence.
Hā, adjective, dear.
Hā-chē, adverb, fast or quickly, from *hāt*, strong, and *chē*, to go.
Hai-e, noun, mango.
Hāl, verb, to set fire, *mēi hāl*.
Ham, adjective, rough.
Hām, adverb, to bark, *nā hām*, to snore.
Hao, adjective, rich.
Hao-sā, noun, chief, lit. 'rich cattle.'
Hao-sā-lēn, noun, great rich.
Hao-sā-pū, noun, old chief.
Hā-p-in, adverb, strongly, *hāt*, strong.
Hāt, adjective, strong.
Hā-tal, adjective, dear, costly, expensive.
Ha-vai, noun, dāl.
Hē, verb, to know, root *het*, *cf.* Manipuri, '*hēba*.'
Hē-kom-ā, adverb, place, here.
Hem, verb, to soothe, *ahāl hem*, *cf.* Manipuri '*themba*,' to soothe.

Hī, verb, to be, possibly derived from the verb *hing*, to be alive,
Hī-hō-a, possessive adjective third person, his, her, their.
Hil, verb, to show, teach.
Hilō, noun, demon, devil, *cf.* Manipuri '*helloi*.'
Hi-mā, possessive adjective, third person, his or her,
Hing, verb, to be alive. Manipuri also.
Hingchāl, noun, Cachar.
Hlā, noun, month, *cf.* Manipuri '*thā*.'
Hlā, noun, moon, *cf.* Manipuri '*thā*,' Tibetan *dāwa*.
Hlā, noun, spear, *cf.* Manipuri '*thā*,'
Hlā, noun, wing.
Hlā, verb, set free.
Hlā, verb, to fall.
Hlai, verb, to run.
Hlām, verb, to break, undo, untie.
Hlan, noun, burial place.
Hlān-kū, noun, coffin.
Hlāpī, noun, song, *hlāpī-sā*, to sing.
Hling, verb, to suffice, as of rainfall.
Hlōm, adjective, few.
Hlong-ui, rainbow.
Hlūm, verb, to lie down, to sleep.
Hlūt, verb, to enter, to penetrate, *cf.* Kachha Naga, *hura* 'to enter', [Mikir] *lut*.
Hoi, adjective, pretty, beautiful.
Hoi-ā, interrogative particle, where, whence, whither.
Hol, verb, to search, to look for, Tibetan '*tsal*.'
Hōm, verb, to divide, to share, to distribute.
Hōn, noun, garden.
Hōn, verb, to cook, to extract salt (with *chī*) *yū hōn*, to make, *zu*, *cf.* Manipuri '*tōng*,' Bårå '*song*.'
Hōng, adjective, cheap, Manipuri origin.
Hop, verb, to share, divide, distribute,
Hot, verb, to shake.
Hu, noun, poison.
Hui, noun, wind.
Hui, noun, dog, *hui achal*, male dog, *hui pī*, bitch, *hui alācha*, a young bitch that has had no young, Manipuri, etc.
Hūm, verb, to sleep.
Hūmpā, noun, jungle, grass,
Hūmpī, noun, tiger.
Hūntā, noun, grass, jungle,
Hūng, verb, to come, arrive.
Hūng-khit, to come back, to return.
Ī, interrogative particle, what,

Ibi, interrogative particle, what.
Ī-bol-ā, interrogative particle, why, lit., 'what doing in.'
Ī-dā, interrogative particle, why?
Ī-ding-ā, interrogative particle, why, lit., 'what purpose for.'
Ievep, adjective, few.
Ilam, noun, beetle.
In, noun, house.
Ī-na-lō-v-ā, interrogative particle, in what way? how? lit., 'from what material.?
Ī-na-lōlem, interrogative particle, how? in what manner?
In-nē-pi, noun, wife, lit., 'house belonging woman.'
In-pī-pū, noun, chief, lit., 'house-founding elder.'
Ī-ti-le, interrogative particle, when.
Ī-yā, interrogative particle, how many.
Ī-yāt-ve, interrogative particle, how many times, how often.
Kal, kāl, verb, to climb.
Kalson, verb, to walk, S.
Kam, verb, to be drunk, used to express satiety in respect to drink.
Kamkē, noun, leopard.
Kan, adjective, dry, Tibetan '*kanpo.*'
Kān, verb, to fasten, tie, *cf.* Kachari '*khā.*'
Kang, verb, to awake, rouse, S.
Kang, noun, a generation.
Kang, adjective, new.
Kāngā, noun, a goose, Manipuri.
Kāngā, noun, the game of '*kāng* or *konyon.*'
Kāngjēi, noun, polo, Manipuri.
Kāngjōng, noun, top (the plaything).
Kāngthōl, noun, bed, Manipuri.
Kānui, noun, creeper.
Kāp, verb, to cry, weep, Manipuri, etc., *cf.* Bårå, *gūp.*
Kāp, verb, to shoot, Manipuri.
Kē, verb, to grow.
Kē, adjective, half, Manipuri '*khē*' in '*makhē.*'
Kē, personal pronoun, first person, I.
Kē-hō-v-ā, possessive, personal adjective, plural, our.
Kē-m-ā, possessive, personal adjective, first person singular, my.
Kēl, noun, goat.
Kēl-phai, noun, reed.
Kem, noun, platform.
Kēn-chūt, noun, boot or shoe.
Keng, noun, leg, foot, hoof of an animal, Tibetan '*kang.*'
Keng-bong, adjective, lame.
Ket, verb, to be broken, of a flat object.
Khā, adjective, bitter.

Khā, noun, chin.
Khalei, noun, ladle.
Khām, verb, to stop, prevent.
Khaovin, noun, creeper.
Khat, numeral, one, used as the indefinite article, a or an.
Khat, verb, to offer, to present, Manipuri.
Khau, noun, rope.
Khēlbuk, noun, thigh.
Khen, verb, to separate, divide, *cf.* 'khai,' Manipuri.
Khet, verb, as '*ghil khet*,' to be hungry, '*ka ghil khet tai*,' I am hungry.
Khī, noun, necklace.
Khī-chang, noun, bead.
Khil, verb, to err, to do wrong, to sin.
Khit, suffix, indicates return, *nūng-khit*, to come back, *pē khit*, to give back, also repetition *bē khit*, to beat again.
Khō, adjective, S., difficult.
Khō, noun, as in phrase '*ka-khō a-shi-tai*,' I am cold (query, is it connected with the Manipuri '*kōk*,' head? The aspirate is soft in Thādo).
Khoi, noun, bee.
Khoining, noun, honey.
Khoirū, noun, wax.
Khōm, verb, to gather, to collect, to assemble.
Khōn, verb, to weave.
Khōng, noun, boat, ship, '*mēikhū khōng*,' a steam ship.
Khong, noun, drum.
Khōnim, verb, to clean, used with '*mēlhal*,' therefore to clean a gun.
Khōshi, verb, to feel cold.
Khōshit-hlā, noun, the cold weather, the cold-feeling month.
Khū, noun and verb, to cough.
Khūbu, noun, knee, *cf.* Manipuri '*khū-u*.'
Khujin, noun, ankle.
Khūnī, noun, footmark.
Khut, noun, hand.
Khutgnong, noun, wrist.
Khutjem, noun, ring.
Khutjong, noun, wrist.
Khutpang, noun, hand, the open hand.
Khutpū, noun, the thumb.
Khutten, noun, fingernail.
Khutying, noun, finger.
Ki, noun, horn, antlers, *cf.* Kachha Naga '*bake*.'
Ki, prefix, indicates mutuality.
Ki-ā, verb, to wear.

Ki-bai, verb, to be lame or to hop, be halt.
Ki-bang, verb, to agree together.
Ki-bōn, verb, to wrestle together.
Ki-bōng-hem-in, adverb, equally, in equal shares.
Ki-būt, verb, to wrestle.
Ki-chā, verb, to be afraid.
Ki-chen-pī, verb, to marry, probably means 'to run away with.'
Ki-chōm, verb, to jump.
Ki-chū-pī, verb, to seize, to snatch.
Ki-ha-sel, verb, to swear, to take an oath.
Ki-hō, verb, to talk, to converse.
Ki-jāt-shā, verb, to frighten, make afraid, '*jāt=chā*,' *shā*=causative suffix.
Ki-kā-a, postposition, among, see '*a ki kā*.'
Ki-khen, verb, to divorce, separate from.
Ki-kāp, verb, to play together.
Ki-kol, adjective, round.
Ki-nā, verb, to quarrel.
Ki-shil, to bathe, Rangkhol '*gershil*.'
Ki-tem-chū, verb, to learn.
Ki-tem-chū-sha, verb, to teach.
Ki-tō, verb, to meet, *cf.* Manipuri '*thōk-pa*,' to happen, '*ok-na-ba*, to meet, Tibetan '*t'uk-che*,' to meet.
Klō, verb, to throw a spear.
Kō, numeral, nine, Tibetan '*gu*.'
Kō, verb, to call.
Koi, interrogative pronoun, who.
Kol, noun, foreigner, Mayang.
Kol-a-phē, noun, lightning.
Kol-bu, noun, Indian corn.
Kol-chū, noun, sugarcane.
Kol-lam, noun, the country of the foreigner, the west.
Kom, postposition, near to, in the locative case always used with dative.
Kon, interrogative pronoun, who.
Kōn, postposition, just before, with verbal roots only.
Kōn, verb, to weave.
Kōn, adjective, crooked.
Kong, noun, waist.
Kong, noun, eating vessel.
Kong-gou, noun, hip.
Kōnin, postposition, just before, with nouns.
Korkā, noun, door, also '*kot kā*.'
Kot, noun, door, '*kot kā*,' to shut the door, '*kot hong*,' to open the door.

Kot, adjective, cold, damp.
Kotchā, noun, window, *chā*, diminutive suffix.
Koushen, noun, demon, devil.
Koy, verb, to place, put.
Ku, noun, village.
Kū, verb, to cover, to thatch, *cf.* Bårå '*khup*,' *cf.* also, Thādo '*lukop*,' Kacheha Naga '*mipechop*,' head gear.
Kugbū, noun, knee, S.
Kuhā, noun, well. Manipuri *guhā*.
Kuijong, noun, elbow.
Kul-hlum, verb, to worship, *cf.* Bårå '*khulum*,' to worship. Manipuri *khurumba*.
Kūm, season, year, *cf.* Manipuri '*kūmsī*,' this year. Kachcha Naga and others have '*kūm*'=year.
Kum, noun, mouth.
Kū-mol, noun, village gate, lit., 'village hill.'
Kup, verb, to overturn.
Lā, verb, to take, to borrow, to get., *cf.* Bårå '*la*.'
Lā-dō, verb, to take off, remove, as clothes.
Lai, noun, spot.
Lai, noun, navel, the centre.
Lai, verb, to dig.
Laili, noun, writing, the art of reading and writing, *cf.* Manipuri '*lairik*,' Bårå, *lit.*, to write, Kachcha Naga '*lœishĭ*.'
Lam, noun, country, direction, area.
Lām, adjective, smooth.
Lambi, noun, road, path, Mēthē '*lambi*,' Tibetan '*lamkha*,' *bi* is probably the magnitive suffix.
Lamkhā, noun, roads meet, the place where two roads meet and divide.
Lamshu, noun, the north.
Lamtō, adjective, steep.
Lamtou, noun, the south.
Lān chou, verb, to take away, to remove.
Lankhong, noun, jackfruit.
Lāng, noun, doolie or box.
Lē, adjective, true accurate.
Le, suffix, indicating time or condition.
Lē, noun, tongue.
Lē, noun, earth.
Lēichung, noun, bridge.
Lēikā, noun, white ant.
Lēl, noun, basket.
Lēl-kān, noun, headband.
Lēl-nam, noun, headband.

Lē-mang, verb, to throw away.
Len, noun, net.
Lēn, adjective, big, great.
Leng, verb, to fly, *cf.* Kachari '*lang*,' Manipuri, '*leng*,' used only in "royal" speech.
Leng, noun, shoulder.
Lengkham, noun, plate.
Lengpihi, noun, earthquake.
Lī, numeral, four.
Lī, noun, shade, shadow.
Lileng, adjective, blue.
Lim enoun, form, shape, appearance, likeness.
Līmbē, noun, sense. G.
Lōi, noun, cultivation.
Lō, noun, medicine, material.
Lō, verb, to pull.
Lō, suffix, indicates negation.
Loi, noun, buffalo.
Loi, ,verb, to tear up.
Loi, verb, to pull, draw off, to milk.
Lū, noun, head.
Lū,i hāng, verb, to be angry. *cf.* Kachchha Naga '*balung pum.*'
Lūkop, noun, pagri.
Lūkū, noun, umbrella.
Lūm, adjective, hot, of water, *cf.* Manipuri and Kabui.
Lumgen, noun, shield.
Lūng, noun, heart, nature, disposition.
Lung, noun, insect.
Lūng-dong, verb, '*ka-lūng ka-dong*,' I worry myself, '*ka-lūng a-dong*,' they hate me, '*dong*,' to ask, search into, interrogate.
Mai, noun, face.
Maiche, noun, vegetables.
Mailang, noun, eating vessel.
Makhai, noun, half a rupee.
Malchā, noun, chilly.
Malaiā, adverb, formerly.
Malpē, noun, thigh.
Man, noun, cost price.
Man, verb, to get, *cf.* Bårå and Rabha.
Mang, noun, dream. Manipuri.
Mang, verb, to lose, to be spoilt, to waste, *cf.* Rabha '*ma*,' Manipuri '*mang*,' Chutiya '*kimang*.'
Mao, noun, woman.
Mao pui, verb, to marry.

Ma pa, noun, uncle.
Mat, mat, verb, to seize, to arrest.
Matū, noun, use, utility.
Mē, noun, fire, a word found in nearly all the Tibeto-Burman languages, Tibetan '*me*,' Mēthē '*mē*.'
Mē, noun, tail.
Mē, noun, cloud.
Mē, akā, noun, fog.
Mē-aying, noun, lightning, also (v.) to lighten.
Mē hāl, verb, to be on fire.
Mēhi, noun, rainbow.
Mēhol, noun, charcoal.
Mē kihāl, verb, to set on fire.
Mēkhū, noun, smoke, *i.e.*, that which covers the fire.
Mēkhū khōng, noun, steamer.
Mēlē, noun, a Manipuri.
Mēlong, noun, a Kabui Naga.
Mē-lō, noun, gunpowder, 'mē'=fire, 'lō'=material.
Mē pum, noun, a gun, hence '*mēpumchā*,' a pistol and '*mēpumpī*,' cannon.
Mētai, noun, a widow.
Mēthal, noun, a gun.
Mel, noun, appearance (probably derived by metathesis from 'lim').
Mel, adjective, ugly.
Mengchā, noun, a cat, *cf.* Kachcha Naga '*ameng*,' obviously an onomatopœic root.
Min, noun, a name, Tibetan and Manipuri '*ming*.'
Min, verb, to extinguish, to put out.
Min, adjective, ripe.
Mipa, noun, man.
Mit, noun, eye, *cf.* Manipuri '*mit*,' Tibetan '*mik*,' the Tibeto-Burman languages have '*mit*' and '*nik*' very evenly distributed.
Mitchō, adjective, blind.
Mitkū, noun, eyebrow, lit., 'eye cover.'
Mithi ku, noun, lit., 'dead man village,' heaven, the place of the dead.
Mit-mū-ā, postposition, eye seeing in, lit., 'in the presence of.'
Mō, adjective, blunt.
Mol, noun, trunk of elephant.
Mol, noun, hill.
Mol-lēn, noun, mountain, lit., "great hill."
Mōm, verb, to chew, masticate.
Mot, noun, plantain, banana.
Mū, noun, eagle or hawk, *cf.* Angami Naga '*remu*.'
Mū, noun, beak.

Mū, verb, to see, also '*muk*,' *cf.* Manipuri '*ū-ba*,' Bårå '*nu*.'
Mūl, noun, feather, hair, *cf.* '*ūl*' or '*ūn*' Manipuri.
Mūmūl, noun, moustache, lit., 'face-hair.'
Mū-s-ā, postposition, before, in the presence of.
Mūt, verb, to sleep, *cf.* Manipuri '*l ūm ba*.'
Mūthī, noun, hawk.
Na, possessive, pronominal prefix, second person.
Nā, noun, leaf.
Nā, adjective, ill, sick, *cf.* Manipuri '*na*.' Tibetan '*natsa*,' *see* '*nat*' below.
Nā, noun, nose, *cf.* Tibetan '*na*,' Manipuri '*na*.'
Nāhām, verb, to snore, lit., 'nose bark.'
Na-hōn, personal pronoun, second person plural, you.
Na-hō-v-a, possessive adjective, second person, your, thy.
Nai, adjective, near, *cf.* Tibetan '*nye-mo*,' Manipuri '*nak*.'
Nai, verb, to maintain, belong to, Tibetan '*nai*,' to dwell.
Nāl, adjective, slippery, *cf.* Bårå '*na*,' to roll, Manipuri '*kāl*.'
Nām, adjective, smooth.
Nam, verb, to smell, Manipuri '*nam*,' Tibetan '*ti-nam*.'
Namkol, noun, yoke.
Nang, personal pronoun, second person singular, thou, found in many Tibeto-Burman languages.
Nangma, possessive adjective, second person, thy.
Nā-ngong, adjective, deaf.
Nang-ō-v-a, possessive adjective, second person singular, thy.
Nao-nū, noun, younger sister.
Nao-pā, noun, younger brother.
Nat, adjective, ill, sick, Tibetan '*natsa*.'
Nat hlūt, verb, to have fever, probably means 'the demon (*nat*) enters in' *hlut*, to enter.
Nē, verb, to eat.
Nē, adjective, small, 'nē-o-chā,' tiny.
Nē, noun, lip, chin.
Nēmul, beard.
Nelpeng, noun, foreleg of an animal.
Nem, adjective, low.
Nem, adjective, soft.
Nen, adjective, dirty.
Nē-o, adjective, small.
Ngā, numeral, five.
Ngā, noun, fish.
Ngai, verb, to be customary, to be usual.
Ngai-het, adjective and participle, knowing what is usual, hence polite, mannerly.

Ngei, verb, to hear, to listen to, *cf.* Bårå, '*khna*,' to hear.
Ngoi, noun, weir for fishing.
Ngol, adjective, mad, silly, foolish.
Ngong, noun, throat, *cf.* Kachcha Naga '*gong*.'
Ngou, adjective, clean.
Nī, noun, mother-in-law, aunt.
Nī, numeral, two.
Nī, noun, day, sun.
Nī-hlūm-ā, adverb, at sunset, lit., 'at the sleeping of the sun.'
Nī-hlūm-lam, noun, the direction of the sunset, the west.
Nī-hlūm-nūngā, adverb, after sunset.
Ningkūm, noun, last season.
Ninglī, adjective, square.
Nī-shā, noun, the sun, the sun's warmth.
Nī-shē-in, adverb, daily.
Nī-shō-ā, adverb, at dawn, lit., 'at the birth of the sun.'
Nī-shō-lam, noun, the direction of the sunrise, the east, *cf.* Manipuri '*nongpōk lam*,' Kachcha Naga '*ting* (*sun*) *jōshun*.'
Nī-shō-ma-sangin, adverb, before sunrise.
Nitilum, noun, testicle.
Noi, verb, to laugh, *cf.* Manipuri '*nōk-pa*.'
Noi, noun, breast, teat, udder, dug.
Noi-tui, noun, milk, lit., breast water.
Nōm, verb, to wish, to desire, nōm-tā, to decide, *cf.* Bara '*namai*.'
Nongthī, noun, bead.
Noushen, noun, babe.
Nū, verb, to sprinkle.
Nū, noun, sister, female suffix.
Nūl wāng, noun, badger.
Nūmēi, noun, woman.
Nūng, noun, footprint.
Nūng-ā, adverb, after, and as postposition, also behind.
Nūngā-nū, noun, girl, maiden, virgin.
Oi, noun, stomach, *cf.* Bårå '*udoi*.'
Oi nā, verb, to have cholera.
Oi sunai, verb, to have dysentery.
Oi tā, verb, to ease oneself.
Olē, noun, alligator, S.
Ompheng, noun, chest, thorax.
Ong, adjective, empty.
Op, noun, chest, thorax.
Pā, noun, father.
Pā, adjective, thin.
Pābeng, noun, flower.
Pāgong, noun, widower.

Pal, verb, to cross.
Pāmā, postposition, outside, without.
Pan, verb, to begin.
Pao, noun, language, speech. *c.f.* Kachcha Naga '*empaura*' to converse. Manipuri '*pao*' rumour, current talk.
Pao-mō, adjective, dumb, speechless. [Note that '*mo*' as a negative is extremely rare.]
Pao-tē-lō, adjective, dumb, speechless, '*Tē*,' to be able.
Pasal, noun, male.
Pat, noun, cotton.
Paten, noun, God, Deity,
Patphē, noun, thread.
Pē, verb, to give, also used as a causative suffix.
Ped, verb, to bite.
Pel, verb, to drive off.
Pēn, noun, ancestor.
Pengpulep, noun, butterfly.
Pet, verb, to bite.
Phā, noun, time, occasion, opportunity.
Phā, adjective, good, fit, right.
Phā, verb, to get, receive. *cf.* Manipuri *phangba*.
Phai, noun, the thigh, *cf.* Manipuri '*phaigan*,' also '*mal-pē*' above.
Phai, noun, the plain.
Phai, adjective, level, plain, even.
Phaibī, noun, the Manipur valley. *Phai*=level, *bi*, magnitive suffix.
Pha-lō, adjective, bad.
Pha-tē-tā-n, adverb, carefully.
Phatvet, noun, looking-glass.
Phē, noun, mat.
Phek, noun, mat.
Phō, verb, to dry.
Phū, noun, revenge, '*phū lā*,' to take revenge.
Phūng, noun, clan, family.
Phut, verb, to plant, put in the ground straight.
Pī, feminine suffix.
Pi, magnitive suffix, also in Mikir.
Po, adverb and postposition, without, S.
Pō, verb, to carry.
Pō, negative suffix.
Pol, noun, straw.
Pōn, noun, cloth.
Pōn-in, noun, tent, '*pon*' cloth and '*in*' house.
Pū, verb, to carry.
Pū, noun, grandfather.

Pui, verb, mao pui, to marry.
Pulun, noun, onion.
Pum, noun, body.
Pūm, noun, raft.
Pūngā, postposition, aside.
Sā, noun, animal.
Sā, adjective, thick.
Sagi, numeral, seven.
Saginkang, noun, rhinoceros.
Sāhā, noun, ivory.
Sai, verb, to belch.
Sājūng, noun, rhinoceros.
Sākhau, noun, bag.
Sākol = horse '*sa*,' animal, '*kol*,' foreign.
Sāku, porcupine.
Sā-lam, noun, east.
Sā lūng, verb, to be angry.
Sam, noun, hair, *cf.* Manipuri '*sam*.'
Sambu, noun, verandah.
Samtī, noun, comb.
Sang, verb, to watch, guard, Manipuri '*sangba*,' Tibetan '*slungba*.'
Sāng, adjective, high, tall.
Sāng, numeral, one thousand, *cf.* Kachcha Naga '*sháng*.'
Sāng tā, verb, to believe.
Sāngā, noun, wild cat.
Sanga, postposition, inside, within.
Sāt, verb, to cut.
Sat-hlā, the hot weather, lit. the hot month, '*sat*,' hot.
Sāthou, noun, fat, oil.
Sātui, noun, juice, gravy.
Sed, verb, to spit.
Sāl, verb, to hide, conceal.
Sel, adjective, raw.
Sem, noun, dao.
Senchi, noun, measles.
Shā, noun, animal flesh, *cf.* Tibetan '*sha*,' meat.
Shā, verb, to make, to build, causative suffix, '*pōn in sha*' to pitch a tent.
Shā, adjective, thick.
Shaghi, noun, deer. *Shā* animal, *ki* antlers.
Shaipī, noun, elephant.
Shāl, verb, to send, despatch.
Shālū, noun, granary.
Shāng, adjective, high, tall.
Shāngkol, noun, coat.

Shā-ūn, noun, skin. [Note—*w* sometimes inserted for euphony.]
Shē, verb, to say.
Shēl, adjective, raw.
Shēldā, noun, mithan.
Shēlpal, noun, fence.
Shem, to found, establish, make, build, Manipuri '*sem.*'
Shī, verb, to be cold, as '*khō ā-shī*' I am cold,
Shil, verb, to wash the body.
Ship, verb, to throw.
Shit, verb, to be cold, with '*khō.*'
Shō, noun, slave, servant.
Shō, adjective, hot.
Shō, verb, to give birth to.
Shōk, noun, slave, servant.
Shōng, noun, stone.
Shōn, verb, to push, to press.
Shōng chep, adjective, stone fitted, '*shong chep mēthal,*' a flint gun.
Shot, adjective, late, used with verbs to give the idea of late and long ago, as tangka lā a-shot-tai = the money was borrowed long ago.
Shōn-hlūt, verb, to dip in, to plunge in, combination of *shōn,* to push or press (q.v.) and *hlūt,* to enter (q.v.).
Shov, verb, to wash clothes.
Shū, noun, vulva.
Shuk, verb, to touch.
Shumshun, noun, copper.
Shūmeng, noun, brass.
Shūt, verb, to pierce, to stab.
Shutop, verb, to dip.
Silat, noun, cow.
Sim, verb, to count.
Simi, noun, ant.
Sō, noun, slave, servant.
Soi, verb, with '*tū,*' to talk, to converse.
Sōng, noun, stone.
Sol, verb, to send, to despatch.
Sōm, numeral, ten.
Sotpin, adverb, late.
Sou, noun, panji.
Souk, noun, slave, servant.
Sū, noun, dhan-pounder, *cf.* Manipuri '*suk.*'
Su, verb, to pound paddy, *cf.* above, and Bårå, '*so.*'
Sū, prefix, indicating causality.
Sūbot, verb, to break (of long objects, such as a stick).
Sūket, verb, to break (of objects round and flat).

Sum, noun, property.
Sūmbel, noun, cooking pot.
Sūmeng, noun, copper.
Sumsāla, noun, percussion cap.
Sūn, verb, to wrap, from '*chun*.'
Sūng, verb, to pour.
Sūng-ā, postposition, within, inside.
Sūngō-v ā, postposition, inside, within.
Sungphūlen, noun, small pox.
Sunna, noun, gold.
Sū-pī, noun, daughter.
Sut, verb, to make, '*laili*' to write and read, *cf.* '*su*.'
Tā, verb, with '*oi*,' to ease oneself, with '*yung*,' to make water.
Tā, noun, body, *cf.* Rangkhol '*tak*.'
Tā, adjective, ripe.
Tā, adjective, hard.
Tā, verb, to run.
Tālikot, noun, gate.
Tā-chol, verb, to be tired. *Ka-tā a-chol-e*=I am tired.
Taikithūlē, noun, the day before yesterday.
Taiting, noun, came.
Tākhūp, S., box.
Tam, verb, to chide, reprove, abuse, reproach.
Tam, adjective, many, used as a plural formative, *cf.* Tangkhul-Naga, Ao Naga, Lhotá Naga.
Tam-ve, adverb, often, many times.
Tāng, adjective, dear.
Tangkā, noun, rupee.
Tangkā-cheng, noun, silver.
Tanglam, noun, the south.
Tāngval, noun, bachelor.
Tā sang, verb, to believe, *cf.*, Kachcha Naga, '*gasang*.' *Ka-tā sange*=I believe.
Tasipī, noun, old woman.
Tasipū, noun, old man.
Tat, verb, to kill, *cf.* Manipuri '*hat*,' Bârâ '*that*.'
Tē, verb, to be permitted, to be able, to know how, root '*tem*.'
Teng, adjective, clean.
Tenggol, noun, stick, Manipuri.
Tengtē, noun, beetle.
Thā, adjective, new.
Thal, noun, arrow.
Thē, noun, fruit, *cf.* Manipuri *hē*
Thētui, noun, juice, lit., fruit-water.

Thī, noun, blood, *cf.* Manipuri '*i*,' blood.
Thī, noun, iron.
Thibū, noun, pipe.
Thik, noun, iron.
Thinkhat, pronoun, anyone.
Thing, noun, wood, tree, *cf.* Tibetan '*sin*,' Manipuri '*sing*.
Thingkū, bark, noun.
Thing kūng, box, noun.
Thinggā, fruit, noun.
Thing lāng, noun, jhum.
Thing lin, noun, tree.
Thing lō pel, noun, snare, trap.
Thing malchā, noun, betelnut.
Thing nā, noun, leaf. Manipuri *lā*.
Thing naı, noun, rubber.
Thing pēl, noun, plank.
Thing thēi, noun, fruit.
Thing yūng, noun, root.
Thō, verb, to meet, encounter, *cf.* Manipuri '*thok*,' to happen, and '*ōknaba*,' to meet.
Thou, adjective, fat.
Thou, noun, fat, oil.
Thoumēi, noun, lamp.
Thū, adjective, sour.
Thulum, noun, poison.
Thūm, numeral, three.
Thūng, verb, to arrive.
Tī, verb, to die, *cf.* '*thoi*,' Bårå, '*thi*' Halung, '*sī*' Manipuri.
Tī, verb, to say, to think.
Tī, noun, flood, juice, Manipuri '*i*', Tibetan '*si*.'
Til, noun, thing, load.
Til kingou, to put down the load, to rest.
Tin, noun, nail, finger nail.
Ting, noun, ginger.
Tinshā, noun, spear.
Tī-tō, verb, to itch, '*ti*' blood, '*to*' work.
Ti ūl, noun, sweat.
Tō, noun, anus.
Tō, verb, to sit.
Tō, verb, to work.
Tō-in, adjective, little.
Tōghui, noun, rainbow.
Tōinū, noun, a rare precious stone.
Tokai, noun, hip.
Tong, noun, work.

Tongkā, verb, to touch.
Tōnaili-in, adverb, formerly.
Tot, adjective, merry.
Tou, noun, fly.
Toukāng, noun, mosquito.
Toupūm, noun, sandfly.
Tousī, noun, insect.
Tū, noun, word, order, *cf.* Tangkhul '*tui*.'
Tū, verb, to fall.
Tū, adjective, deep.
Tū-hi-yai, adverb, nowadays.
Tui, noun, water, *cf.* Bårå '*dui*,' a word common to many of the Tibeto-Burman languages: lost in Manipuri, except in *turen*, river, which='*tui*' water, '*ren*' or '*len*' big. Tibetan has '*chhu*,' water, or '*tzu*,' but also a word '*tuipa*,' to wash.
Tuidūng, noun, river.
Tuilūng, noun, river.
Tuinā, source.
Tuinā lam, north, direction of the source of the rivers.
Tui-tā lam, south, direction in which the rivers fall.
Tūkūm, noun, this season, this year.
Tē-lē-len, adverb, at once, immediately.
Tūm, verb, to strike.
Tung, noun, lizard.
Tungai, noun, calf of the leg.
Tūngdūn, noun, back.
Tūngē, adverb, nowadays.
Tū-ngēi-pā, noun, commander.
Tungtil, noun, earthworm.
Tūnin, adverb, today.
Tū-nū, noun, granddaughter.
Tūnyong, adverb, nowadays.
Tū-pā, noun, grandson.
Tūsim, noun, legend, story, tale.
Tū soi, verb, to talk, to converse.
Tutsā, noun, hoe.
Tū-vē-in, adverb, up to the present.
Vā, verb, to eat enough, to be satisfied with regard to food.
Ve, adverb and adjective, left, opposite to right.
Ve, suffix, of iteration; with numerals, as *ni-ve*=twice; with verbs indicating custom or habit, as *shaghi ka-ga-del-u-ve*=we are in the habit of hunting deer.
Vet, verb, to look.
Vō, verb, to beat.

Vō, adjective, dry.
Vōk-chā, noun, pig. Tibetan '*pukpa.*' Manipuri '*ok,*' Angāmi Nāga '*thevo.*'
Vom, adjective, black.
Vor, adjective, damp, cold.
Vō-ying, verb, to have the hair of the head cut.
Vū-bang, noun, hoar frost, '*vūbang tā,*' to freeze.
Vūt, verb, to pierce.
Wā, noun, crow.
Wā hōng, noun, peacock. Manipuri.
Wai, adjective, poor.
Wai, adjective, wide.
Wai, noun, husk.
Wān, noun, sky, heaven. *Vān* in Manipuri.
Wān-aging, thunder, lit. sky-noise.
Wānoi mi, noun, mankind.
Wā phol, noun, toucan.
Wāt, verb, to shine.
Wāt, verb, to be wanting. Manipuri.
Wat, noun, leech.
Wō, verb, to cremate.
Wō, verb, to sow.
Wō, verb, to endeavour, '*ki-wō.*'
Wō, noun, bamboo. Also '*gō.*'
Wō, noun, rain, '*wō yū,*' it rains.
Wōmpī, noun, bear.
Wū, verb, to stink.
Wui, verb, to bury.
Wūn, noun, skin, also '*ūn.*'
Wūp, numeral, six, also '*gūp.*'
Wut, noun, ashes.
Yā, verb, to hear.
Yā, numeral, hundred, *cf.* Manipuri '*yang-khēi,*'=fifty (one hundred halved), also '*chā.*'
Yā chā, verb, to be ashamed. *Kayā a-cha-tai*=I am ashamed.
Yainin, adverb, yesterday.
Yālkhūn, noun, coffin.
Yām, noun, sheep.
Yān, noun, night.
Yao, noun, sheep.
Yeng, adjective, green or yellow.
Yī, noun, spouse. *Yi-pā*=husband, *yī-nū*=wife.
Ying, adjective, dense as a jungle, dark.
Ying, noun, night.

Yingkāle, adverb, early.
Yinglēi, adverb, tomorrow.
Yī-nū, noun, wife.
Yī-pā, noun, husband.
Yō, adjective, false, untrue.
Yō, verb, to be able.
Yot, adjective, soft.
You, verb, to complete, finish, to be able.
Yū, verb, to sell.
Yū, noun, beer, wine.
Yū-bel, noun, beer jar.
Yūchā, noun, rat, *cf.* Angami Naga, '*the-zu*,' 'z,' and 'y' are often interchanged.
Yūng, noun, penis.
Yūng tā, verb, to make water.

ENGLISH-THĀDO DICTIONARY.

A, khat.
Able, to be, yō, physical ability, tē, mental ability—to be permitted.
Abode, in (house) chen, ka-ūm-nā.
Abuse, to, tam.
Accurate, adī, adik, alē.
Acquire, to, phā, chang, man, lā.
Afraid, to be, kichā [to make afraid, 'kijātshā'].
After, nūngā, nūngin.
Agree, to, ki-chōm, ki-te, ki-mat ki-bang.
Air, wān.
Air (song) hlāpī.
Alike, takat, alim, khat.
Alive, to be, ahing.
All, abōn, abōnpī, abōnchā, abōnen, a-ūm-you-sī, you-sī.
Alligator, ōlē.
Alone, changin.
Although, yong-le-chung (suffixed to verbal root).
Am, ka-hī, ka-ūm.
Among, kikā-ā, alai.
An, khat.
Ancestor, pēn.
Anger, lūng shā.
Angry, to be, lūng shā, lūng hāng.
Animal, shā.
Annually, akūmsēā.
Answer, donbut.
Ant, simi [white ant, lēikā].
Antler, noun, kī.
Anus, tō.
Anyone, thinkhat.
Anything, imacha.
Apart, chōm-chōm, khat-khat.
Appearance, alim, amel, adūng.
Arm, bān, khut.
Arrest, mat, man.
Arrive, to, thūng.
Arrow, thal.
Ashamed, to be [ka, na, a]—yā achā.
Aside, pūngā.
Ashes, wūt.
Ask, to, dong.
Assemble, to, kikhom, kikhom.
At, ā, locative case suffix.

At once, tūlēlen.
Attempt, to, kihō, gō, wō, hai.
Away, ā, hengā, komā (take away, lān chou).
Awake, to, kang, thou.
Babe, noushen.
Back, tūngdūn.
Back, khit, verbal suffix. Hūng khit=to come back.
Bad, pha-lō.
Badger, nūlwāng.
Bag, dip, khao-dip.
Bamboo, gō, wō.
Bark (of a tree), thingkhū.
Bark, to, hām (as of a dog).
Basket, lēl, beng.
Bathe, to, ki-shil.
Be, to, hī, ūm, hing.
Bead, khichang, nongthī.
Beak, mū.
Bear, sāwōm, wōmpī.
Bear, to, pū, pō.
Beard, nēmūl.
Beast, shā.
Beat, to, bē, vō, deng, dē.
Beautiful, ahoi.
Bed, kāngthol.
Bee, khoi.
Beer, yū.
Beetle, itōm, tengtē.
Before, ma-sangin, kōnin, kōn, amūsā, mit-mū-ā (two last=in presence of).
Beg, to, nī, dong.
Begin, pan, used as a suffix.
Behind, nūngā.
Belch, to, shai.
Believe, to, tāsang.
Bengan, dādūl.
Best, abōnen sangā aphā, aphābēshē (latter is an absolute superlative).
Betelnut, thingmalchā.
Between, akikān, alai.
Bid, to, tūshē.
Big, alēn.
Bind, to, kān.
Bird, ā.
Birth, shō.

Bitch, hui pī, hui alācha.
Bite, to, ped or pet.
Bitter, akhā.
Black, avom.
Blood, thī.
Blue, līleng.
Blunt, amō, ahem-lō.
Boat, khōng.
Body, pūm, tā.
Bone, ghū.
Borrow, to, lā.
Box, thinkūng, lāng, takhūp.
Boy, pasal.
Brass, sūmeng.
Break, to, 'bot,' of straight long objects, 'ket' of flat objects, 'shē,' a more general word, 'hlām,' to break string or cane fastening; 'subot, suket,' are causative forms.
Breast, noi.
Bridge, lēichūng.
Bright, awā, avā.
Bring, to, hin pō, hin chou, bring forth 'shō,' bring out 'lānchou.
Broad, adjective, awai.
Brother, elder, a-ū-pa, younger, a-nao-pā.
Buffalo, loi.
Build, to, shā, shem.
Bullet, chang.
Burn, to, mē hāl, mē kihāl, 'wō,' to cremate.
Bury, to, wui.
Butterfly, pengpulep.
Cachar, Hingchāl.
Call, to, kō.
Cane, taiting.
Cap, lūkop, del, for the head.
Cap, sumsāla, for use in a gun.
Captain, haosā, inpipū, thūngēipā.
Carefully, phatetān.
Carry, to, pō, pū.
Cask, yūbel.
Cat, meng-chā.
Cat, wild, sāngā.
Centipede, chīling.
Centre, lai.
Charcoal, mēihol.

Cheap, abā, ahōng.
Chest [equivalent to 'box'], thingkūng, takūp, lāng.
Chest [equivalent to 'thorax'], ōmheng, ōp.
Chew, to, mōm, chep.
Chide, to, tam,
Chief, haosā, inpīpū.
Chieftain, haosālen, haosāpū.
Chilly, malchā.
Chilly, adop.
Chin, kha, nēi.
Cholera, oi nā, lit, to be ill in the stomach.
Clean, ateng, anou.
Clean, to [a gun], mēithal khōnim.
Climb, to, kal.
Cloth, pōn.
Cloud, mēi.
Coat, shāngkol.
Cock, āchal.
Coffin, hlānkū, yālkhūn.
Collect, to, kō khō.
Comb, samtī.
Come, to, hūng, come back, hūngkhit.
Command, to, thū shē.
Commander, thūngēipā.
Complete, to, you, used as a suffix to past tense.
Conceal, to, sēl.
Converse, to, tū soi, kihō.
Cook, to, hōn.
Cooked rice, an.
Cooking pot, sūmbel.
Copper, sūmneg.
Corn, kolbū.
Correct, adī, adik, alē.
Costly, ahā, hātal.
Cough, to, khū.
Cotton, pat.
Count, to, sim.
Cow, bong, silhāt.
Country, lam.
Cover, to, kū.
Crab, ai.
Creeper, kanui, khaovin.
Cremate, to, gō, wō.
Crop, chāngchang.
Crooked, akōn.

Cross, to, pal.
Crow, wā.
Cry, to, kāp.
Cunning, alā.
Cultivation, lō, thinglāng.
Customary, to be, angai, according to custom 'angai nūngā.'
Daily, anīshē-in.
Damp, akot, avor.
Dao, chem.
Dark, aying.
Daughter, chānū.
Dawn, nīshō.
Day, nī.
Deaf, nā-ngong.
Dear, ahā, hātal, atāng.
Deep, atū.
Deer, shaghi.
Deity, paten.
Demon, hilo, koushen.
Dense, aying.
Devil, hilo, koushen.
Despatch, to, shāl, sol, chēshā.
Dhan, bū, chāng.
Dhan-pounder, suk, sū.
Dhan, to pound, sū.
Dhoti, del.
Die, to, tī.
Difficult, aghil, akhō.
Dig, to, lai.
Din, ghin, al.
Dip, to, shōnhlūt, shūtop.
Direction, lam.
Dirty, anen.
Disposition, lūng.
Distant, gamlā, ghamcheng.
Distress, awai, chāng ti wai.
Distressed, to be, gim, lūng dong wai.
Distribute, to, hop, hom.
Divide, to, kihop, kihom.
Divorce, to, kikhen.
Do, to, bol, tō.
Do wrong, to, khil.
Dog, hui.
Doolie, lāng.

Door, kot, korkhā.
Double-barrelled [of a gun], akā.
Drink, to, don.
Drive off, to, dēl-dō, phēl.
Drum, khōng.
Drunk, to be, yū kam.
Dry, vō.
Dry, to, phō.
Duck, ātat.
Dug, noi.
Dumb, paotēlō, apaomō.
Eagle, mū.
Ear, bil.
Earth, lē.
Earthquake, lengpihi.
Early, ayingkālē.
Ease oneself, to, oi tā.
East, nīshōlam, ghamgāl lam, sālam.
Easy, abā.
Eat, to, nē.
Eating-vessel, kōng-mailang.
Egg, ātui.
Eight, gēt.
Eighteen, sōm legēt.
Eighty, sōm gēt.
Elbow, kuijong.
Elder [noun], pū [meaning ancestor].
Elder, ū, as 'a-ū-pā,' elder brother, a-ū-nū, elder sister.
Elephant, shaipī.
Else, adang, if it is not so, a-um-hi-le.
Empty, aong.
Endeavour, to, gō wō, kiwō, hai.
Enemy, ghāl.
Enough, 'vā' of food, 'kam' of drink, 'hling' of rain, etc., all are verbal roots.
Enter, to, hlūt, thūng.
Entertainment, kūmai.
Equally, kibōnghēmin.
Err, to, khil.
Establish, to, shem.
Even, acham, aphai.
Evening, ayounīhā.
Every, abōn, abōnpī, abōnchā, abōnen, aūmyousī, yousī.
Every day, anishein, every year, akumsea.
Excellent, phatā.

Extinguish, to, min.
Eye, mit.
Eyebrow, mitkhū.
Fair, ahoi (*i.e.*, pretty).
Face, mai.
Fall, to, tū, hlā, of rain 'wō yū.'
False, yō, alēpō.
Family, phūng, in-kū.
Famine, chāngtiwai.
Far, gamlā, gamcheng.
Fast, ahāchē, ahānūn, hāpiṇ, ayāng (adj.)
Fat, athou.
Fat [noun], sathou.
Fear, to, kichā.
Feel, to feel cold, 'kō shi,' to feel hot, 'tīūl ashō.'
Female, suffix 'pī' or 'alācha' with animals and the word 'numē' in the case of human beings.
Fence, shēlpal.
Fetch, to, hin pūrō, hin chou.
Fever, nat hlūt.
Few, ahlōm, ievep.
Fifteen, sonlengā.
Fifty, sōm ngā.
Fine, ahoitā, aphā, apā.
Finish, to, the suffix 'you' with the past tense.
Finger, khut.
Finger nail, khut tem.
Fire, mē.
Fire a gun, to; kap, fire, to catch, mē hāl.
Fire, to set fire to, mē ki-hal.
Fish, ngā, to catch fish, 'ngā mat.'
Fit, aphā.
Five, ngā.
Flat, phai, acham.
Flesh, sā.
Fling away, to, lēmang.
Flower, pābeng.
Fly, to, leng.
Fly, tou.
Fog, mē akā.
Foot, keng.
Food, an.
Foolish, ang
Footprint, kutni, nung.
Foreigner, kol.

Foreleg, nelpeng.
Forget, to, sumitgam.
Form (shape or appearance), dūng, lim, mel.
Formerly, tōnlai-in, malēā.
Forty, sōm lī.
Foul, anen.
Four, lī.
Fowl, ā
Freeze, to, vūbang atā.
Fresh, adong.
Friend, ghol.
Frighten, to, kijātshā.
Frightened, to be, kichā.
From, hengā, kom-ā, ā.
Frost, vūbang.
Fruit, thē.
Full, adim.
Game, kikāp.
Garden, hōn.
Gather, to, kōm, khōm.
Generation, kang.
Get, to, phā, chang, lā, man, mat.
Ginger, thaiting, ting.
Girl, nūngā.
Give, to, pē, give back, pēkhit.
Give birth, to, shō.
Go, to, chē, go back, chēkhit.
Goat, kēl.
God, Patēn.
Gold, sunna.
Gong, dāpi.
Good, aphā.
Goose, kāngā.
Granary, shālū.
Grand, alen, ahoi.
Granddaughter, tūnū.
Grandfather, pū.
Grandmother nū nū.
Grandson, tūpā.
Grass, bī, hūmpā, hūntā.
Gravy, sātui.
Graze, to, ching.
Great, alen.
Green, ayen.

Grow to, kē.
Guard, to, sang.
Gun, mēthal, mēpum.
Gunpowder, mēlō.
Hail, gēl.
Hail, to, gēl hlā, kō (to call).
Hair, sam.
Half, makhē, kē, khā.
Halt, to be, akibai, keng bai, keng bong.
Halt, to, ding.
Hand, khūt.
Hard, atā.
Have, to, expressed by the use of the pronominal prefixes and the verb 'to be', or with the verb 'to be' simply as—The chief has a dog, 'Haosālen hui ahī.'
Hawk, mū, mūthī.
He, amā.
Head, lū, lūchang, lūng.
Head band, lēlkan, lēlnam.
Heart, lūng (signifying disposition).
Heaven, wān, mīthīkū, lit., the dead men's village.
Heavy, ghi.
Hen, ā-pī.
Her, hīhō-ā.
Here, hēkomā.
Hide, to, sel.
High, asāng, 'lamtō' of hills.
Hill, mol.
Hip, kong-gou, tokai.
His, hī-hō-ā.
Hoarfrost, vūbang.
Hoe, tūtsā.
Hog, vōk.
Honey, khoining.
Hop to, kibai.
Horn, kī.
Hot, ashō, alūm (of water), 'be hot in body,' tī-ūlshō; hot weather, 'asat-hlā.'
House, in, chen.
How, īnālōlem, īnālōvā.
How many, īyā, īyāt.
How many times, īyātve.
How often, īyātve.
Hundred, yā.

Hunger, ghil khet.
Hungry, to be, ghil khet.
Hunt, to, del.
Husband, yī-pā.
Husk, wai.
Husk to, chāng sū.
I, kē, kēn.
If, expressed by the suffix 'le.'
Ill, nā, nat.
Immediately, tūlēlen.
In, sūngā, asūngōvā.
Indian-corn, kol bū.
Infant, chapang, noushen.
Inquire, to, dong.
Insect, tousī, lūng.
Inside, sūngā, asūngōvā.
Intelligent, alā, aching.
Iron, thī, thik.
Itch, to, tī tō.
Ivory, sāhā.
Jackfruit, lankhōng.
Jail, phātok.
Jar, bel, yūbel.
Jhum, lāng, thing-lāng, lō, chāng.
Join to, kikōm.
Juice, sātui, thētui.
Jump, to, kichōm.
Jungle, gammang, hūmpā, hūntā.
Just, angai ahet (lit. to know what is customary).
Kang, kāngā.
Keen, ahem.
Kick, to, lā.
Kill, to, tat.
King, haosālen.
Kiss, to, chop.
Knee, khūbū, kugbu.
Knife, chemchā.
Know, to, het, tē, tem.
Ladle, khālēi.
Lame, kēinbong, akibai.
Language, npao.
Large, alen.
Last, anū nūngā, last year, ningkūm.
Laugh, to, noi.

Leaf, thing-nā, nā.
Lean, aghong, aghop.
Leech, wat.
Left, vē-lam.
Leg, keng.
Legend, tūsim.
Leopard, kamkē.
Letter, laili.
Level, acham, aphai.
Lie, to, to sleep=hlūm.
Lie, to tell, tū yō ashē.
Lift, to, dom.
Light, avā, awā (also means bright), ayāng, and hence 'ayāng' also means swift of foot.
Lightning, kolaphē, mē aying.
Like, to, dē, dui.
Like, takat.
Lip, nē.
Listen to, ngē, yā.
Little, anē, alō-in, suffix 'chā.'
Live to, ūm, hing.
Load, beng, til.
Long, asāng.
Long ago, sotpin.
Look at, to, vet.
Look for, to, hol.
Looking glass, phatvet.
Lose to, mang.
Love to, dē, dui, nungshit.
Low, anem, achōm.
Mad, angol.
Maiden, nūngā.
Maintain, to, nai.
Magic-doi.
Make, to, shā; make salt, 'chī hōn;' make cloths, 'pōn khōn;' make water, 'yūng tā;' make afraid, 'kijātshā;' make *zu*, 'yū hōn.'
Male, 'pasal' with human beings, 'achal' with animals or 'yung,' these are suffixed to the word.
Man, mīpā.
Mankind, wānoi mī.
Manipur, Phaibī.
Manipuri, a, Mēlē.
Mannerly, angai ahet.
Many, adjective, tampi, tam.
Mango, hai-ē.

Mar, to, mangshā.
Market, kaithen.
Marry, to, 'mao phui' of a virgin bride, 'kichenpī' of a second wife, also of the cases where the couple run away.
Masticate, to, mōm, chep.
Mat, phē, phek.
Material, lō.
Mayang, Kol.
Measles, senchī.
Meat, sā.
Medicine, lō.
Meet, to, kithō, kimū.
Merry, atot.
Middle, alai, middle son, 'bānapā.'
Mighty, ahāt.
Milk, noitui.
Mine, kēmā.
Mine, lēkhū.
Month, hlā.
Moon, hlā.
Moskito, taukāng.
Mother, noun, nū.
Mother-in-law, nī.
Moustache, nēmūl, mūmūl.
Mud, bonghlō.
Music, ghin, hlāpī (song).
Musical instrument, gōshem.
Naga, Angami, Ghālleng.
Naga, Kabui, Mēlōng.
Nail, ten.
Name, min.
Nature, lūng, dūng.
Navel, lai.
Near, anai.
Neck, angōng.
Necklace, khī.
Net, len.
New, athat, akang.
Night, yān, aying.
Nine, kō.
Nineteen, sōm le kō.
Ninety, sōm kō.
Noise, al, ghin.
North, tuinālam, ghāllenglam, lamshu.
Nose, nā.

Now, tūn. Nowadays, tūngē, tūnyōng.
Obtain, to, chang, phā, lā, man.
Occasion, phā.
Off, to drive off, dēldō.
to take off, lādō.
to pull off, loidō.
Offer, to, khat.
Often, tamve.
Oil, thou.
Old, alui, of things, 'tasipī,' old woman, 'tasipū,' old man.
Once, khatve.
One, khat.
Onion, pūlūn, lōthūn.
Open, to, hōng (of a door), 'hlām' (of a box or basket fastened with cane or rope).
Opportunity, phā.
Order, tū.
Other, adang, khatkhat, chōmchōm.
Outside, pāmā.
Overturn, to, kūp.
Owe to, bat.
Paddy, bū, chāngchang.
Pagri, dēl.
Panji, sou.
Pass, to (the night), gē.
Peacock, wāhōng.
Penetrate, to, hlūt.
Penis, yūng.
Percussion-cap, sūmsāla.
Pierce, to, shūt, pierce the ear 'vūt.'
Pig, vōk.
Pipe (for smoking), thibū, gōlong, gōkōng.
Pipes (musical instrument), gōshem.
Pistol, mēpūmchā.
Pitch tent, to, pōnin shā.
Place, to, koī.
Place, lai.
Plain, phai, as the plain of Manipur.
Plain, amel, ahoi-lō.
Plank, thingpel.
Plant, to, phūt.
Plantain, mot.
Plate, lengkham.
Platform, kem.

Play, to, kikāp.
Plunge, to, shōnhlūt.
Poison, hū, deobī, ghūteng, thūlūm.
Polite, angai ahet.
Polo, kānjē.
Poor, achughā, awai.
Porcupine, sākū.
Pot, sūmbel.
Potato, ālū.
Pour, to, sūng.
Pregnant, aghaiyākhūn.
Present, to, khat.
Presence, in, amūsā, mitmūā.
Press, to, shōn.
Pretty, ahoi.
Prevent, to, khām.
Price, man.
Property, sum.
Protrude, to, dor.
Pulse, bē.
Punish, to, aghin-nā-bol.
Push, to, shōn.
Put to, koī ; put on 'sil ;' būpē (cause to wear) ; put off 'lādā ;' put out 'min,' (fire) ; put away (divorce) 'kikhen ;' put down 'til kingou ;' put in 'shōnhūlt.'
Quarrel, to, kinā.
Question, dong.
Quickly, ahāchē, hānūn, hāpin.
Raft, pūm.
Rage, to, lū hāng bēshē, luhāng nōm.
Rain, wō.
Rain, to, wō yū.
Rainbow, hlōnghui, tōnghui.
Rat, yūchā.
Raw, asel.
Read, to, laili sūt.
Rear, to, giwā.
Rear, nūng.
Receive, to, phā, lā, man, chang.
Red, ashen.
Reed, kēl-phai.
Repeat, to, shē-khit. Khit gives the idea of repetition, which is also produced by reduplicating the verbal root.
Reprove, to, tam.
Revenge, phū, to take revenge, phū lā.

Rhinoceros, saginkang, sājūng.
Rice, 'bū' the seed, 'chang' the unhusked grain, 'an' the husked and cooked grain.
Rice husk, ch ngwai.
Rice, to husk, sū.
Rich, ahao.
Ride, to, (a horse), sagol ch ngā tō.
Right, adī, alē (correct, true).
Right (as opposed to left), changlam.
Ring, khutjem.
Ripe, amin, atā.
Road, lambī, roads meet, 'lamkhā.'
Roam, to, koīchē.
Rob, to, ghū, lāpī, kichūpī.
Rod, tenggol.
Rock, sōng.
Root, thingyūng.
Rope, khau.
Rough, ahām.
Round, akikol, achang.
Rouse, to, thou, kang.
Rubber, thingnai.
Run, to, hlai, tā.
Rupee, tangkā.
Salt, chī; to make salt, 'chī hōn;' salt well, 'chīkhū.'
Sandfly, toupūm.
Satisfied, to be, (food) 'vā,' (drink) 'kam,' (general) 'hling.'
Say, to, shē, tī.
Scarce, ahlōm, ievep, awai.
Scarcity, chāng tī wai.
Search to, hol.
Season, kūm.
See, to, mū, mūk.
Seize, to, man, mat, kichūpī, lāpī.
Sell, to, yū yō.
Send, to, chē-shā, shāl, sol.
Sense, limbē.
Separate, khatkhat, chōmchōm.
Set free, to, hlā; set down, 'til kingou'; set up a tent 'pōnin shā'; set fire to 'mēkihāl.'
Seven, sagī.
Seventeen, sōm le sagī.
Seventy, sōm sagī.
Shade, noun, lī.
Share, to, kihop, kihom.

Share, chanding (from 'chang' to get, and 'ding' the gerundial suffix).
Sharp, ahem.
She, amā.
Sheep, yao, yām.
Shield, hlūmjem.
Shine, to, wāt.
Ship, khōng.
Shoe, kengchut.
Shoot, to, kāp.
Short, anem, achōm.
Shoulder, leng.
Show, to, hil.
Show, kumai.
Sick, anā.
Silly, angol.
Silver, tangkā cheng.
Sin, to, khil, sūkhil.
Sing to, hlāpī sā.
Sister, nū; elder, 'ū-nū'; younger, 'nao-nū.'
Sit, to, tō.
Six, gūp, wūp.
Sixteen, sōm le gūp.
Sixty, sōm gūp.
Skin, ūn, shā-ūn.
Sky, wān.
Slave, sō, sōuk, shō, shōk.
Sleep, to, hlūm, hūm, mūt.
Slippery, anāl.
Slowly, ālchān.
Small, anē, alō-in, chē, (suffix).
Small-pox, sungphū len.
Smell, to, nam.
Smoke mēkhū.
Smoke, to (a pipe), thibū chēp.
Smooth, anām.
Snake, ghūl.
Snare, thing-lō-pel.
Sneeze, to, chīt.
Snore, to, nā-hām.
Soft, anem, ayot.
Son, chapā.
Song, hlāpī.
Soothe, to, ghāl hēm.
Sour, athū.

South, tuitālam, tanglam, hanglam.
Sow, to, wō, kitū.
Spear, tinshā, hlā.
Speech, pao.
Speechless, apaomō, paotēlō.
Spit, to, sed.
Spoil, to, mangsā.
Spot, lai.
Spread, to, dā, phā.
Sprinkle, to, nū.
Square, akikōl, aninglī.
Stab, to, shūt.
Stand, to, ding.
Star, āshī.
Stature, dung.
Steal to, ghu, gū.
Steam, mēkhū.
Steamship, mēkhū khōng.
Steep, lamtō.
Stick, tenggol.
Stink, wū.
Stomach, oi.
Stone sōng.
Stone (precious), toinū.
Stop, to, khām.
Story, tūsim.
Straw, pol.
Strike, to, dē, deng, tum, vō, bē.
Strong, ahāt.
Strongly, ahānūn, hāpin.
Suck, to, chep.
Sugarcane, kolchū.
Sun, nī, nīshā.
Sunrise, nīshō.
Sunset, nīhlūm.
Surround to, ghen.
Swear, to, kihāsēl.
Sweat, tī-ūl.
Sweet, athlūm, atūye.
Swift, ayāng.
Tail, mē.
Take, to, lā.
Take away, to, lānchou.
Take off, to, loi dō, lādō.

Take out, to, domdor.
Take up, to, dom.
Take revenge to, phū lā.
Table, mez.
Tall, asāng.
Tale, tūsim.
Tea, chā.
Teat, noi.
Ten, sōm.
Tend, to, ching.
Tent, pōnin.
Testicle, nitilum.
Their, hīhōvā.
There, hoikomā.
They, amāhōn.
Thick, asā.
Thigh, phai, malpē.
Thin, apā.
Think, to, verb, tī.
Thirteen, sōm le thūm.
Thirty, sōm thūm.
Thorax, ompheng, op.
Though, yōng le chung (suffix).
Thousand, sāng.
Thread, patphē.
Three, thūm.
Thrice, thūm ve.
Throw away, to, lēmang.
Throw, to, (a spear), klō.
Thumb, khutpī.
Thunder, wān agin.
Tie, to kān.
Tiger, hūmpī.
Time, phā.
Tiny, nēchā.
Tired, chol.
To hin (prefix), 'hengā,' 'komā,' 'ā,' (suffixes).
Tobacco, dām, damūm.
To-day, tūnī.
Tomb, ahlān, hānkū, kawuinā.
To-morrow, yinglē.
Tongue, lē.
Too, le, yōng, hī (suffixes).
Tooth, hā.

Top, kangjong, plaything (like the ordinary boy's top).
Toucan, wāphol.
Touch, to, shūkā, tongkā.
Towards, hin (prefix), 'hengā,' 'komā,' 'ā' (suffixes).
Tree, thing.
Troubled, awai.
True, alē, adī.
Trunk, mol (elephant's trunk).
Try to, kiwō, kihō, wō, gō, hai.
Turmeric, aeng.
Tusk, sāhā.
Twelve, sōm le nī.
Twenty, sōm nī.
Twice, nīve.
Two, nī.
Udder, noi.
Ugly, amel.
Umbrella, lūkū.
Undo, to, hlām (of any thing tied), hōng (of a door).
Uncle, mapā.
Untie, to, hlām, hōng.
Untrue, alēpō, ayō.
Use, matū.
Usual, angai.
Utility, matū.
Vegetable, maichē.
Veranda, sambū.
Village, kū.
Vulva, shū.
Waist, kōng.
Wake, to, kang, thou.
Walk, to, kalson, S.
Wanting, to be, wāt.
Wash, to, (wash the body), kishil, (wash clothes), 'shov.'
Watch, to; sang.
Water, tui.
Wax, khoirū.
Way, lambī.
We, kēhōn.
Weak, adoi.
Wear, to, bū, sil, ki-ā.
Weary, chol.
Weather, hot, asat-hlā; cold weather 'kōshit-hlā;' rainy weather 'wō-yūt-hlā.'
Weave, to, khōn.

Wed, to, mao pui, kichenpī.
Weep, to, kāp.
What, ī, ibi.
When, interrogative, itile, 'le' suffixed to the verbal root gives the sense of 'when.'
Whence, hā, hoiā.
White, abong.
White ant, lēkā.
Whither, hā, hoiā.
Where, hā, hoiā.
Who, koi, kōn.
Why, īdā, ībolā, īdingā.
Wide, awai, aphai.
Widow, mētai.
Widower, pāgōng.
Wife, yī, ī-nū, in-nē-pī.
Wild cat, sāngā.
Wind, hui.
Wine, yū.
Wing, hlā.
Wise, aching, alā.
Wish, to, nōm.
Within, sūngā, asūngovā.
Without, pāmā.
Woman, nūmē.
Worm, til.
Worry, to, gim.
Worried, to be, awai, gim.
Work, tong, tō.
Worship, to, kūlūm.
Wrestle, to, kibōn kibūt.
Write to, laili sūt.
Wrist, khatgnong, khūtjong.
Yellow, eng, aeng.
Yoke, namkol.
You, nāhōn.
Young, chapang.
Your, nāhōvā.

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BY

T. C. HODSON.

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